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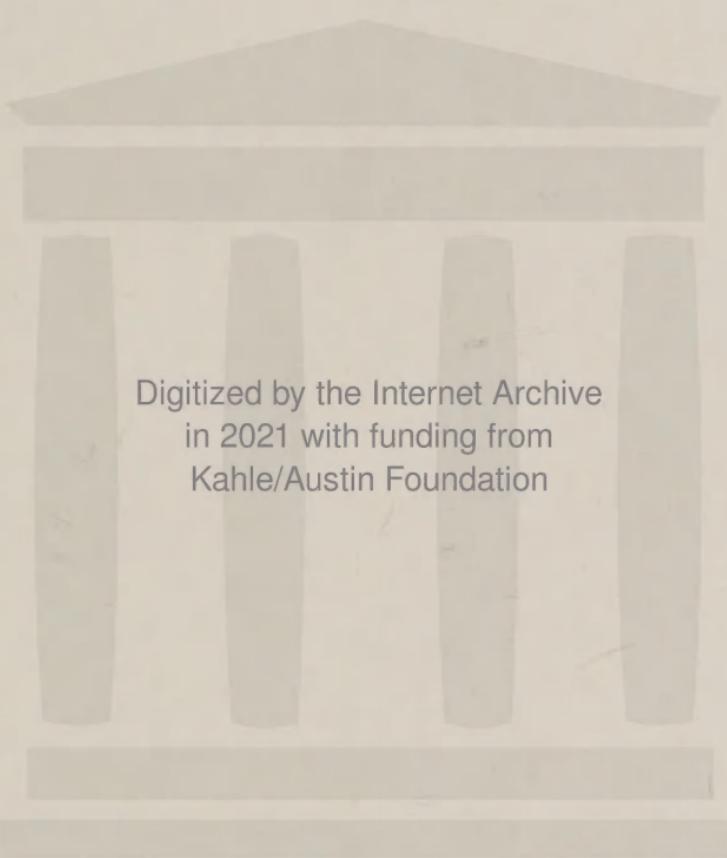
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HEBREW SYNTAX

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Introductory Hebrew Grammar

HEBREW SYNTAX

BY

REV. A. B. DAVIDSON, LL.D., D.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS
NEW COLLEGE, EDINBURGH

THIRD EDITION

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PREFACE TO THE SECOND EDITION

THE need after a comparatively short time for a new Edition of this *Syntax* encourages the belief that the book is being found serviceable by students and teachers. In the present Edition a few changes have been introduced into the body of the book, and some errors in the Index of passages have been corrected.

The main principles of Syntax are printed in larger type, and the less common, poetical or anomalous, usages thrown into the form of notes. The illustrative examples, at least the earlier ones in each case, have been taken as much as possible from the classical prose, but references have been multiplied, partly in order that the principle illustrated may be seen in various connexions, and partly under the impression that the references might be useful in forming exercises for Prose Composition; and the

purposes of composition have been had in view in the form given to a number of the sections.

Several points in Syntax are still involved in some obscurity, such as the use of the Imperfect, and its interchange with other tenses, especially in poetry; and the use of the Jussive, particularly in later writings. What has been said on these points, if it do nothing more, will make intelligible the state of the question regarding them. For fuller details Canon Driver's special work on the *Tenses* should be consulted.

From the assumption, perhaps, that the Predicate is the principal element in the sentence, Arabic Grammars usually begin Syntax with the Verb, and this order has been followed in some recent Hebrew Grammars. It may be disputed which order is the more logical in analysing the sentence. The order here followed, Pronoun, Noun, Verb, and Sentence, was adopted partly for the sake of simplicity, and partly to make the book run somewhat parallel to the *Introductory Grammar*, in the hope that the two might occasionally be read simultaneously. In order to avoid repetition, treatment of Infinitive and Participle, which have both a nominal and verbal character, was postponed till the sections

on the Government of the Verb had been completed.

I am under great obligations to Mr. Charles Hutchison, M.A., formerly Hebrew Tutor, New College, Edinburgh, who read over the proofs of the first edition, and to several students and reviewers who have made useful suggestions.

EDINBURGH, *February* 1896.

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HEBREW SYNTAX

SYNTAX OF THE PRONOUN

PERSONAL PRONOUNS

§ 1. In their full form the Personal pron. are employed only in the Nom. case. In the oblique cases (Gen., Acc.) they are attached in the form of suffixes to other words. On the Cases, cf. § 18, Gr. § 17.

When a pron. in the oblique case is repeated for the sake of emphasis, it is put in the absolute form. *Gen.* as suff. 1 K. 21. 19 **אַתָּה גַם** *thine own* blood. 2 S. 17. 5 **מַה בְּבֵפּוֹי** *what is in his mouth also.* Nu. 14. 32, 2 S. 19. 1, Jer. 27. 7, Ez. 23. 43, Ps. 9. 7, Pr. 23. 15. Or gen. with prep. 1 S. 25. 24 **בִּי-אַנְיָה הַעֲזֹן** *on me be the guilt.* 1 K. 1. 26, Ezr. 7. 21. In the acc. Gen. 27. 34 **בָּרְכָנִי גַּס-אַנְיָה** *bless me too.* Pr. 22. 19. So when emphasis falls on noun in the oblique case. Gen. 4. 26 **לִשְׁתַּת גַּס-הַוֹּא** *to Seth also.* Gen. 10. 21.—Cf. these exx. Gen. 30. 20; 41. 10, 1 Chr. 23. 13.

Rem. 1. Occasionally oblique case has full form. 2 K. 9. **אֶنְיָה לְעֵד הַם** 18 if reading right, cf. v. 20. Neh. 4. **אֶנְיָה לְעֵד הַם** the pron. being co-ordinated with the following nouns. Cases like Is. 18. 2 are different, **מִזְהֹא** *being* = **מִזְהֹר** *was* = **מִזְהֹר הָא** *since it was.* Nah. 2. 9 **מִימִי הִיא** = **מִימִי הִיא** *(she) since the days she was, i.e. all her days,* cf. 2 K. 7. 7. Such a sense is usually **מִזְמִיחַ** (1 S. 25. 28, 1 K. 1. 6, Job 27. 6; 38. 12), and the text is doubtful. Jer. 46. 5 **הַמָּה חַקְתִּים** is a clause, pred. and **הַמָּה** subj., though the consn. is more

usual with finite form than with ptcp. Jud. 9. 48, 2 S. 21. 4, Lam. 1. 10, Neh. 13. 23. Ps. 89. 48 אָנָי stands for emphasis first: remember, *I, what transitoriness!* But cf. v. 51. In 1 Chr. 9. 22 הַפְּהָה seems really *obj.* to verb as in Aram. Ezr. 5. 12. So Moab. Stone, 1. 18.

Rem. 2. When 3 p. pr. is used neuterly for *it*, it may be mas. or fem. In Pent., where **הוא** is common, the gend. is matter of pointing, Ex. 1. 16; and everywhere the pron. is apt by attraction to take the gend. of pred., Deu. 4. 6; 30. 20, Ez. 10. 15, Ps. 73. 16, Job 31. 11, Jer. 10. 3. The fem., however, is usual when pron. refers back to some action or circumstance just spoken of, particularly if suff., Jos. 10. 13, Jud. 14. 4, Gen. 24. 14 **וְבַת אִרְאָעַד** and thereby (the circumstance) shall I know. Is. 47. 7 לא **זָכַרְתִּי אֶחָתְּתֵךְ** thou thoughtest not on the issue of *it* (the conduct described). Gen. 42. 36; 47. 26, Ex. 10. 11, Nu. 14. 41; 23. 19, 1 S. 11. 2, 1 K. 11. 12. So the verb, Jud. 11. 39 **וַתַּהֲיוּ תְּקַם** and *it became a rule*. Is. 7. 7; 14. 24.

Rem. 3. By a common gramm. negligence the mas. pron., esp. as suff., is used of fem. subjects. Is. 3. 16 **וְרֹנְגַּלְתָּם תַּעֲפִסְנָה** make a tinkling with their feet. Gen. 26. 15; 31. 9; 32. 16; 33. 13, Ex. 1. 21, Nu. 27. 7, 1 S. 6. 7, 10, Am. 4. 1, Ru. 1. 8, 22, Song 4. 2; 6. 8.

גָּזָב

§ 2. The oblique cases of the Pers. pron. appear in the form of suffixes to nouns, verbs, and particles. (a) Suffixes to nouns are in *gen.*, and are equivalent to our possessive pron. Gen. 4. 1 אֶשְׁתָּךְ his wife, 4. 10 אֶחָדְךָ thy brother. This gen. is usually gen. of subj., as above, but may be gen. of obj., Gen. 16. 5 חַמְסִי my wrong (that done me). 18. 21. Cf. § 23, R. 1.

If several nouns be coupled by *and*, suff. must be repeated with each. Deu. 32. 19 בְּנֵינוּ וּבְנָתְנוּ his sons and daughters. Gen. 38. 18 חֲתִמָּה וּפְתִילָה וּמְטֻהָה thy seal and string and staff. Exceptions are very rare even in poetry. Ex. 15. 2, 2 S. 23. 5.

The suff. of prep. and other particles, which are really

nouns, must also be considered in *gen.* Gen. 3. 17 בְּעֵבֶרְךָ for *thy* sake, 39. 10 אַצְלָה beside *her* (at *her* side).

(b) The verbal suff. is in acc. of direct *obj.* Gen. 3. 13 וַיַּהֲרֹגֵהוּ the serpent beguiled *me*. 4. 8 הִנֵּחַשׁ הַשִּׁיאָנִי and slew *him*. See § 73, R. 4. The suff. to תְּאַתָּה is also acc. Gen. 40. 4 וַיַּשְׂרַת אֶתְחָם he served *them*. 41. 10.

§ 3. The adj. being but feebly developed the relation of a noun to its material, quality, and the like is often expressed by the gen. **הַר קָדְשָׁה** hill of holiness, *holy* hill. In such cases the suff. is gen. to the whole expression. Ps. 2. 6 **הַר קָדְשִׁי** my holy-hill. Is. 2. 20 אֱלֹילִי וְהַבּוֹן his idols-of-gold. 13. 3; 30. 22, 23; 53. 5. On constructions like Lev. 6. 3 מִפְהָרָבְדָה his linen garment, see Nomin. Appos.

The noun with suff., forming a definite expression, the qualifying adj. has the Art. Gen. 43. 29 בָּקָטָן is this your youngest brother.

Rem. 1. The suff. to some particles which have a certain verbal force, as **הִנֵּה** behold, **יִשְׁ** there is, **אֵין** there is not, **עַזְ** still, are partly verbal in form (Gr. § 49). But suff. of 1st pers. is **בָּעוּדִי** in the sense while I have being, Ps. 104. 33; 146. 2, and **מַעֲוָדִי** since I had being, Gen. 48. 15 (Nu. 22. 30). In ordinary sense Ps. 139. 18.

Rem. 2. These uses of the suff. are to be noted. Ex. 2. 9 אֶתְנָא אַתְּ שִׁבְרָה I will give thy hire, i.e. give thee hire. Gen. 30. 18, Jud. 4. 9 לֹא חִתְּהַפְּאַתְּ הַתְּהִרְתָּךְ the glory shall not be thine. Gen. 39. 21 וַיַּתְּחַנֵּן gave him favour. Ez. 27. 15 rendered thee tribute. Nu. 12. 6, text doubtful. Ps. 115. 7? Job 6. 10, Hos. 2. 8 (her wall = a wall against her).

Rem. 3. 1 S. 30. 17 לְמַחְרָחָם their following day, the use of suff. is unique in Heb., though something analogous is common in Ar. The text is dubious.

DEMONSTRATIVE PRONOUNS

§ 4. The Demons. pron. זֶה and **הַוָּא** are used as in Eng. Jud. 4. 14 זֶה הַיּוֹם this is the day. Gen. 41. 28 **הַוָּא כֹּרֶב**

have much the same use as lie : ill

that is the thing. Deu. 1. 1 **אֲלֹהֶת הַדְּבָרִים** *these* are the words. On their use as adj. § 32, and R. 3.

In usage **זה** refers to a subject when first mentioned, or when about to be mentioned (= the following), while **הוא** refers back to a subj. already spoken of. Jud. 7. 4, of whom I shall say **זה וילך אֶתְתֶךָ הוּא וילך** *this one* shall go with thee, *that one* shall go. Gen. 42. 14 **הוּא אֲשֶׁר דִּבֶּרְתִּי** *that* is what I said to you. 32. 3; 44. 17. So the common prophetic phrase **בַּיּוֹם הַהוּא** *on that day* (time just spoken of), Is. 4. 2.

The pron. **זה** is used almost as a noun in all the three cases. Gen. 29. 27 **שָׁבֵעׂ וְאַתָּה** the week of *this one*. 1 K. 21. 2. Gen. 2. 23 **לֹאַת יִקְרָא** *this* shall be called. 1 S. 21. 12, 1 K. 22. 17. Is. 29. 11 **קְרָא־נָא זֶה** read *this* (writing). 2 S. 13. 17 **שְׁלַח־וּנָא אֶת־זֶה** send *this person* away; and *mas.* with same contemptuous sense, 1 K. 22. 27 (1 S. 21. 16). 2 K. 6. 20 **פְּקַח אֶת־עֵינֵי־אֲלֹהָה** open the eyes of *these men*. Gen. 29. 33. Pron. **הוא** is not used in this way, though cf. 1 K. 20. 40.

Rem. 1. When *this*, *that* are used neuterly while **הָא** is perhaps more common than *fem.* (Gen. 42. 14, Am. 7. 6), **זֶה** is much oftener used than *mas.* Gen. 42. 18 **זֶה עֲשֵׂה וְחִזֵּק** do *this* and ye shall live. 42. 15 **בְּזֶה** by *this* shall ye be proved. Is. 5. 25 **בְּכָל־זֶה** for (amidst) *all this*. Is. 9. 11, 20; 10. 4, Hos. 7. 10, Am. 7. 3. The *mas.*, however, is not unusual, esp. in the sense of *such*, Gen. 11. 6, 2 K. 4. 43. The distinction between *this* and *that* stated above is usually preserved, but *this thing*, *these things* seem exclusively used. Gen. 24. 9; 15. 1; 20. 8.

§ 5. When **זה** is repeated it is equivalent to *this . . . that*, *the one . . . the other*. Is. 6. 3 **וְקָרָא זֶה אֶל־זֶה** and *the one* called to *the other*. 1 K. 3. 23 **זֶה אָמַרְתָּ . . . וְזֶה אָמַרְתָּ** *this one* says . . . and *the other* says. Jos. 8. 22 **אֲלֹהֶת מִזְהָה** *this one* says . . . and *the other* says.

וְאֵלֶּה מִזֶּה *some on this side and some on that side.* Ex. 14. 20, 2 S. 2. 13, 1 K. 20. 29; 22. 20, Ps. 20. 8; 75. 8, Job 1. 16, Dan. 12. 2. Comp. 1 K. 20. 40 thy servant **הַנָּה וְהַגָּה** was busy *with this and that*, where gen. as Deu. 25. 16 **עֲשָׂה אֵלֶּה**.

§ 6. As in other languages, the Demons. have come to be treated as adjectives. They necessarily make their noun definite, and then conform so much to the usage of adj. as themselves to take the Art. Is. 4. 2 **בַּיּוֹם הַהוּא** *on that day.* Occasionally, however, Art. is wanting, Gen. 19. 33 **בְּלִילָה** *that night*, 30. 16; 32. 23, 1 S. 19. 10, Ps. 12. 8. The Art. is always wanting when Demons. adj. qualifies a noun determined by a suff. Ex. 10. 1 **אֶתְתַּרְיוֹ אֵלֶּה** *these my signs.* With another adj. or several Demons. stands last. Gen. 41. 35. See § 32. The form **הַלְּזָה** *yonder* is generally used as adj. Gen. 24. 65; 37. 19, Jud. 6. 20, 1 S. 17. 26, 2 K. 4. 25; as pron. Dan. 8. 16.

as

note

Rem. 1. In some cases the Demons., as a substantive definite of itself, seems to stand in appos. with the defined noun, Ps. 104. 25, Ezr. 3. 12, Song 7. 8. Text of 1 K. 14. 14 is obscure, and 2 K. 6. 33, 1 Chr. 21. 17 are doubtful. With proper names, Ex. 32. 1 **וְהַמָּשָׁה**, Jud. 5. 5. With noun defined by suff., Josh 9. 12, 13, Hab. 1. 11. The noun is rarely undefined, Ps. 80. 15 **זֹאת** *this vine*, Mic. 7. 12 (text uncertain). Phenic. says **קְבָר** *this grave*, and **הַקְבָּר**. Cf. Moab. St. 1. 3 **הַבָּמָת זֹאת** *this high place.* In Ar. Demons. being a noun, stands in appos., before the noun if defined by Art., and after if a proper name or defined by suff.

Rem. 2. The Demons., particularly **זֶה**, is used with interrogatives to add emphasis or vividness to the question. Gen. 27. 21 **הִאֱתָה זֶה בְּנִי** *art thou my son Esau?* See § 7c.

In the same way force is added to adverbial and particularly temporal expressions. 1 K. 19. 5 **וְהַפְּרִירָה מֶלֶךְ** *and lo! an angel.* 1 Kings 17. 24 **עַתָּה זֶה יַדְעַתִּי** *now indeed I know!*

2 K. 5. 22 have *just* come to me. Gen. 27. 36 **זֶה פָעֲמִים** *now*
twice; 31. 38 **זֶה עָשָׂרִים שָׁנָה** *twenty years now*. 31. 41; 43.
10; 45. 6, Nu. 22. 28, Deu. 8. 2, Jud. 16. 15, 1 S. 29. 3,
2 S. 14. 2, Job 19. 3.

Rem. 3. The form **זה** is often a *relative* in poetry (as in Aram., Eth.). Like **אשר** it suffers no change for gend. and number. Job 19. 19 **זֶה אֲחֵבָתִי נַחֲפֹצִיבִי** and *they-whom I loved are turned against me*. Ps. 74. 2; 78. 54; 104. 8; Pr. 23. 22, Job 15. 17. The form **וז** (Ps. 132. 12 **זֶז**) is still oftener used. Ex. 15. 13, Is. 42. 24; 43. 21, Ps. 9. 16; 10. 2; 17. 9; 31. 5; 32. 8; 68. 29; 143. 8.

Rem. 4. The Demons. unites with prepp. to form adverbial expressions. See Lex. On its union with **כ** to express *such*, cf. § 11, R. 1e.

INTERROGATIVE PRONOUN

§ 7. The pron. **מי** *who?* is used of persons, mas. and fem.; and **מה** *what?* of things. Both are invariable for gend. and number.

(a) The pron. **מי** may be used in the three cases. Gen. 3. 11 **מַיְ הָגַד לְךָ** *who told thee?* 24. 65; 33. 5, Is. 6. 8. The gen., Gen. 24. 23 **בַת-מַיִ** *אַתָּה* **לְמַיִ אַתָּה** *to whom belongest thou?* 1 S. 12. 3; 24. 15, Ps. 27. 1. And acc., Is. 6. 8 **אַת-מַיִ אַשְׁלַח** *whom shall I send?* 1 S. 28. 11, 2 K. 19. 22. The acc. is always preceded by **את**. Like other words **מי** may be repeated to particularise or distribute. Ex. 10. 8 **מַי וּמַי הַהֲלִבִּים** *who all are they that are to go?*

(b) The neut. **מה** is also used in all the cases. Gen. 31. 36 **מַה-יִפְשַׁעַי** *what is my offence?* 32. 28, 2 K. 9. 18. The gen. by prep., Gen. 15. 8 **בַמָּה אָדָע** *by what shall I know?* Rarely after a noun, Jer. 8. 9 wisdom of *what* (what sort of w.)? Nu. 23. 3. The acc., Gen. 4. 10 **מַה עָשִׂית** *what hast thou done?* 15. 2. The **את** is not used before

what. In Jer. 23. 33 אַתֶּם הַמְשָׁא rd. ye are the burden.

With adj. and verbs **מה** has the sense of *how*. Gen. 28. 17 מה אָתָן וְהַלֵּפֶנִי מִזְבְּרָא how terrible! 2 K. 4. 43 מה אֲשֶׁר מִאָה אִישׁ how shall I set such a thing before a hundred people? Ex. 10. 26, Job 9. 2, Ps. 133. 1.

(c) The interrog. pron. strengthen themselves by &c. בְּנִמְיוֹנָה הַגָּעֵר whose son (I wonder) is the lad? 1 S. 10. 11 מה־זֶה חַדֵּד לְבִנְקִירַת what in the world has come over the son of Kish? Gen. 3. 13; 27. 20, Jud. 18. 24, 2 S. 12. 23, Ps. 24. 8.

§ 8. In the indirect sentence the interrog. remains without change. Gen. 21. 26 לא יְדַעְתִּי מַיְעָשָׂה I do not know who did it. 43. 22, Jud. 13. 6, 1 S. 17. 56. The interrog. are also used as indef. pron., whoever, whoso, whatever, aught. Jud. 7. 3 מי יָרָא ... יָשַׁב 3 whoever is afraid let him return. Ex. 32. 26 מי לְיהוָה אֱלֹהֵינוּ whoever is for Je., Unto me (let him come)! 2 S. 18. 12 שָׁמַרוּ מַיְלָה have a care whoever ye be! Ex. 24. 14, Is. 54. 15.—1 S. 19. 3 וַיַּגְדַּלְתִּי לְךָ and if I observe aught I will tell thee. 2 S. 18. 23 וַיַּהַרְקַּמָּה אָרוֹץ be what may I will run! Nu. 23. 3, Job 13. 13; 26. 7, Pr. 9. 13. In some sentences of this form, however, the strict interrog. sense is probably still to be retained. Deu. 20. 5, Jud. 10. 18; 21. 5, Is. 50. 8. The form **מי אשר** is also used, Ex. 32. 33, 2 S. 20. 11, cf. מִדְשָׁה Ecc. 1. 9.

Rem. 1. The neut. מה may be used of persons if their circumstances or relations be inquired of, as 1 S. 29. 3 what are these Hebrews? On the other hand, מי is used of things when the idea of a person is involved, Jud. 13. 17 who is thy name? (as usual in Syr.), but generally what in this case, Gen. 32. 28. Mic. 1. 5, cf. 1 S. 18. 18 (rd. מי my clan), 2 S. 7. 18, Gen. 33. 8, Jud. 9. 28. Some cases are peculiar, and suggest a provincial or colloquial use of מי for ; e.g. Ru. 3. 16 with Jud. 18. 18, Am. 7. 2, 5 מה אַתָּה בְּתִי

מַיְ קֹם יַעֲקֹב how shall J. stand? Is. 51. 19. The Mass. on Mic. 6. 5 states that the Orientals use for מה מִי.

Rem. 2. In phrases like מה-בֶּצֶע what profit? Gen. 37. 26, the original consn. was probably What is the profit? (appos. at least is not allowable in Ar.). Ps. 30 10, Is. 40. 18, Mal. 3. 14, Ps. 89. 48, Job 26. 14. In a number of cases the words are separated, Jer. 2. 5 לֹא בַּעֲוָתָךְ מַה-פְּנֵיךְ what evil? and second word might be adverb. acc. 1 S. 26. 18; 20. 10, 2 S. 19. 29; 24. 13, 1 K. 12. 16. The similar use of מַיְ is against acc., Deu. 3. 24; 4. 7, Jud. 21. 8, 2 S. 7. 23, 1 Chr. 17. 21.—Song 5. 9 מה מְדוֹד what sort of beloved? is no evidence for gen., which cannot be the relation of the words.

Rem. 3. These uses of מה are to be noted. Jud. 1. 14 מה-לְקָדָשׁ what hast thou? i.e. what ails thee? what dost thou mean, want, &c.? Gen. 21. 17, 1 S. 11. 5, Jon. 1. 6.—Jud. 11. 12 מה-לְקָדָשׁ וְלֹא what have I to do with thee? 2 S. 16. 10; 19. 23. 2 K. 9. 18, 19 מה-לְקָדָשׁ וְלֹא שָׁלוֹם. Cf. Jer. 2. 18, Ps. 50. 16. Without and with second word, Hos. 14. 9. Passages like 1 K. 12. 16, 2 Chr. 10. 16, Song 8. 4, show how מה naturally passes over to be a negative, not. (Ar.).

Rem. 4. The expression אֵין זֶה is an interrog. adj. which? what? Jon. 1. 8 אֵין כֹּה עַם אֲקָתָה of what people art thou? 2 S. 15. 2 אֵין כֹּה עִיר אֲקָתָה of what city? 1 K. 13. 12; 22. 24, 2 K. 3. 8, 2 Chr. 18. 23, Is. 66. 1, Jer. 6. 16, Job 38. 19, 24, Ecc. 11. 6. The fem., Jer. 5. 7 אֵין לְוֹאתָה for what? In many cases אֵין זה is merely where?

THE RELATIVE PRONOUN

§ 9. The word אֲשֶׁר is of uncertain derivation. Its usage differs according as it is preceded by what we call the antecedent, or is not.

When the antecedent is expressed אֲשֶׁר seems a conjunctive word, serving to connect the antecedent with what we call the relative clause. In this case אֲשֶׁר, besides being uninflected, is incapable of entering into regimen, admitting neither prep. nor הַנּוּ of acc., but possibly stands in apposi-

tion with the antecedent. It is neither subj. nor obj. of the relative clause. The subj. or obj. of this clause is a pronoun referring back to the antecedent, and agreeing with it in gend., numb., and person. This pronoun may be expressed, but is often merely understood when no ambiguity would arise from its omission.

(a) When the retrospective pron. is subj. it may be expressed in a nominal sentence, as Gen. 9. 3 **כָל־רֶמֶשׁ אֲשֶׁר** *every creeping thing which is alive*. But it is oftener omitted. Gen. 3. 3 **הַעַץ אֲשֶׁר בְּתוֹךְ הַגֶּן** *the tree which is in the midst of the garden*. In a verbal sent. the pron. is represented by the verbal inflection, as 15. 7 **אֲנִי יָ' אֲשֶׁר הַזִּאת** *I am Je. which brought thee out*. The separate pron. is hardly ever expressed, 2 K. 22. 13.

(b) When the pron. is the obj. (in a verbal clause) it is often expressed. Gen. 45. 4 **אֲנִי יוֹסֵף אֲשֶׁר מִבְּרִיתָם אֹתִי** *I am Jos. whom ye sold*. Ps. 1. 4 **כַּמֵּץ אֲשֶׁר תַּדְפִּינוּ רוח** *like the chaff which the wind drives*. Gen. 21. 2, Jer. 28. 9; 44. 3, Ex. 6. 5, 2 K. 19. 4 (if not 2 acc. as in S. 21. 3). But often omitted. Deu. 13. 7 **אֱלֹהִים אֲשֶׁר לَا יִדְעַת** *gods whom thou hast not known*. Gen. 2. 8; 6. 7; 12. 1, Jud. 11. 39; 16. 30, 1 S. 7. 14; 10. 2, 2 S. 15. 7.

(c) When the retrospective pron. is gen. by noun or prep. Deu. 28. 49 **גּוֹי אֲשֶׁר לֹא־תִּשְׁמַע לְשָׁנוֹ** *a nation whose tongue thou shalt not understand*. Gen. 24. 3, the Canaanite **אֲשֶׁר חָר֔צָה** *in whose midst I dwell*. 28. 13 **אֲנִי יוֹשֵׁב בְּקֶרֶבְךָ** *the land upon which thou liest*. Gen. 38. 25, Ex. 4. 17, Nu. 22. 30, Deu. 1. 22, Ru. 2. 12. Here the pron. requires to be expressed.

After words of time the prep. and suff. is very much omitted, so that **אֲשֶׁר** is equivalent to *when*. Gen. 45. 6, Deu. 4. 10, Jud. 4. 14, 2 S. 19. 25 **עַד הַיּוֹם אֲשֶׁר בָּא** *until the day when (in which) he came in peace*. 1 K. 22. 25, cf. Gen. 6. 4; 40. 13.

(d) With adverbs of place. Gen. 13. 3 **הַמָּקוֹם אֲשֶׁר הִיְהּ** the place *where* was his tent. 20. 13 **בְּלִדְתַּמְקוּם שֵׁם אֲהָלָה** every place *whither* we shall come. 3. 23 **הָאָדָמָה אֲשֶׁר לֹקַח מִשֵּׁם** the ground *whence* he was taken. Gen. 19. 27; 31. 13; 35. 15; 40. 3, Ex. 20. 21, 2 S. 15. 21.—Ex. 21. 13, Nu. 14. 24, Deu. 30. 3.—Gen. 24. 5. The adverbial *there*, &c., may be omitted, Gen. 35. 13, esp. when the antecedent noun has prep.

Rem. 1. The part. **אֲשֶׁר** is usually separated from the pron. or adverb of the rel. clause by one or more words (see exx. above), but there are exceptions esp. in nominal sentences, Gen. 2. 11, Deu. 8. 9; 19. 17, 1 S. 9. 10. Sometimes **אֲשֶׁר** and pron. have an emphasis which must be brought out by expressing a pronom. antecedent. Jer. 32. 19 **אֲשֶׁר עִינֵיךְ** *thou whose eyes.* Is. 42. 24 **לֹא יְהִי קָטָן לוֹ** *Is it not Je.? he against whom we have sinned.* Hos. 14. 4, Ez. 11. 12, Neh. 2. 3; cf. Dan. 2. 37; 4. 6.

Rem. 2. The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp., e.g. Gen. 9. 3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb *to be*, as Gen. 3. 3. When the nominal sent. is positive the pron. usually precedes the pred., Gen. 9. 3, Lev. 11. 26, 39, Num. 9. 13; 14. 8, 27, Deu. 20. 20, 1 S. 10. 19, 2 K. 25. 19, Jer. 27. 9, Ez. 43. 19, Ru. 4. 15, Neh. 2. 18, Ecc. 7. 26, cf. Jer. 5. 15. When the sent. is neg. the pron. follows the pred. Gen. 7. 2; 17. 12, Nu. 17. 5, Deu. 17. 15; 20. 15, Jud. 19. 12, 1 K. 8. 41. Although the expression of pron. in nominal sent. is genuine Shemitic idiom, it is still mainly in later writings that it occurs.

Rem. 3. It is rare that **אֲשֶׁר** takes prep. or **תֵן** when antecedent is expressed. Neither Is. 47. 12 nor 56. 4 is a case. Is. 56. 4 **בְּאֲשֶׁר** is under preceding verb *choose*, cf. 66. 3, 4. In 47. 12 the prep. is carried on from previous clause, *in that which*, &c., the complement of **יִגְעַת** being unexpressed. Zech. 12. 10 (text obscure). In other cases **אֲשֶׁר** is distant from anteced. and **תֵן** resumptive, Lev. 22. 15 *that*

which they offer. Ez. 23. 40, Jer. 38. 9 might be, *in that* they have thrown.

§ 10. The word **אשר** often includes a pronominal antecedent, i.e. it is equivalent to *he-who*, *that-which*, *they-who*, *whom*, or indefinitely *one-who*, &c. In this case it is susceptible of government like a substantive, admitting prep. and **את** of acc. When used in this way **אשר** has the case which, according to our mode of thought, the pronom. antecedent would have. Gen. 7. 23 וַיָּשָׁאֵר נֶחָם וְאֲשֶׁר אָתָּה בַּתְּבָחָה and N. was left, and *they-who* were with him. 43. 16 וַיֹּאמֶר לְאִישׁ שֶׁבֶת עַל־בֵּיתוֹ he said *to him-who* was over his house. 44. 16 וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ I and he commanded *him-who* was, &c. 31. 1 וּמְאַשֶּׁר לְאָבִינוּ of *that-which* is our father's. 9. 24 וַיַּדַּע אֶת אֲשֶׁר־עָשָׂה לוֹ בָּנוֹ he knew *what* his son had done to him. 2 K. 6. 16 רַبִּים אֲשֶׁר אָתָנוּ more are *they-who* are with us than *they-who* are with them (later for **אתם**). Jud. 16. 30 the dead whom he slew in death רַבִּים מְאַשֶּׁר הָמִית בְּחִיוֹ were more than *those-whom* he slew in his life. Gen. 15. 4; 27. 8; 47. 24, Ex. 4. 12; 20. 7; 33. 19, Lev. 27. 24, Nu. 22. 6, Jos. 10. 11, 1 S. 15. 16, 2 K. 10. 22, Is. 47. 13; 52. 15, Ru. 2. 2, 9. Ez. 23. 28 בְּ יָד אֲשֶׁר שְׁנִיאָת into the hand of *those-whom* thou hatest.

Rem. 1. The consn. in this case is quite the same as in § 9. The so-called rel. clause is complete in itself apart from **אשר**, which has no resemblance to the rel. pron. of classical languages. Cf. Lev. 27. 24, Ru. 2. 2, Nu. 5. 7. Cases like Gen. 31. 32 *עם אשר* with *whomsoever*, are unusual, cf. Gen. 44. 9.

Rem. 2. In § 10 the retrospective pronoun is greatly omitted except when gen., cf. Lev. 5. 24; 27. 24, Ru. 2. 2, Is. 8. 23; and even prep. and gen. are sometimes omitted where they would naturally stand, Is. 8. 12; 31. 6—particularly with verb *to say*, e.g. Hos. 2. 14; 13. 10.

Rem. 3. The adverbial complement *there, thither, &c.*, is omitted after the compound **בְּאָשֶׁר**, **בְּכָל** **אֲשֶׁר**, **מֵאֲשֶׁר**, &c., in designations of *place*, Ex. 5. 11; 32. 34, Jos. 1. 16, Jud. 5. 27, 1 S. 14. 47; 23. 13, 2 S. 7. 9; 8. 6; 15. 20, 1 K. 18. 12, 2 K. 8. 1. In Gen. 21. 17 *there* is expressed in the nominal sent. (Ar. *haithu hua*).

Rem. 4. On use of **תִּי**, &c. as Rel. § 6, R. 3, and on Art. as Rel. § 22, R. 4.

OTHER PRONOMINAL EXPRESSIONS

§ 11. The want of a reflexive pronoun is supplied in various ways. (a) By the use of reflexive forms of the verb (Niph., Hith.). Gen. 3. 10 **וַיֹּאִירָא וַיַּחֲבֹבָא** I was afraid, and hid myself. 45. 1 **לֹא יָכַל לְהַחֲפֹךְ** he was unable to control himself. 3. 8; 45. 1; 42. 7, 1 S. 18. 4; 28. 8, 1 K. 14. 2; 20. 38; 22. 30.

(b) By the ordinary personal pron., simple or suff. Is. 7. 14 **יִתְعַנֵּן אֶלְנִי הוּא** the Lord Himself will give. Ex. 32. 13 **אֲשֶׁר נִשְׁבַּעַת לְהֶם בְּזֶה** to whom thou didst swear by thyself. Jer. 7. 19 **הָאֲתִי הֵם מַקְעוּסִים הַלֹּא אַתֶּם** do they provoke me? is it not *themselves*, &c. Gen. 3. 7; 33. 17, Ex. 5. 7, 11, Is. 3. 9; 49. 26; 63. 10, Hos. 4. 14, Pr. 1. 18, Job 1. 12.

(c) By a separate word, esp. **נִשְׁבָע**. Am. 6. 8 **נִשְׁבָע יְהוָה בְּגַפְשׁוֹ** Je. has sworn by himself. 1 S. 18. 1, 3. Plur., Jer. 37. 9. So **וַיֹּאמֶר יְהוָה אֶל־לְבָבוֹ לִבְךָ** heart. Gen. 8. 21 **וַיִּתְצַחֵק שְׁבִקְרַבָּה** Sarah laughed within herself. Gen. 24. 45, 1 S. 1. 13; 27. 1, 1 K. 12. 26, Hos. 7. 2. Also **פָנִים** face, presence, self, esp. in later style. 2 S. 17. 11 **וּפְנֵיהֶךְ הַלְכִים בְּקָרְבָּן** thou thyself going into battle (*rd. perh. בְּקָרְבָּם among them*). Ez. 6. 9 **וַיִּקְטֹּנוּ בְּפְנֵיהם** they shall loathe *themselves*. Ex. 33. 14, Deu. 4. 37, Ez. 20. 43; 36. 31, Job 23. 17. In ref. to *things*, **עַצְם** bone, self-same, self. Ex. 24. 10; chiefly PC. and Ez. Gen. 7. 13, Ez. 24. 2.

Rem. 1. Some other quasi-pronominal expressions are these: (a) Some, several, may be expressed by plur. Gen. 24. 55 יְמִים אֲחֻדִּים some days (a time); 40. 4 (cf. 27. 44; 29. 20 a few days). Ez. 38. 17. By prep. בְּ with noun. Gen. 30. 14 give me מִרְוחָא בֶןְךָ some of thy son's mandrakes. Jer. 19. 19. מוֹקָנִי הָעָם I some of the elders. Ex. 17. 5, Ps. 137. 3, and often in later style.

(b) Any, every by כָּל. Deu. 16. 21 an Ashera כָּל-עַץ any (kind of) wood. Any one, one, by אִישׁ. Gen. 13. 16 אֵם if one were able. Anything, Gen. 18. 14. No, none, by לֹא... אִישׁ; nothing, לֹא... דָּבָר, the neg. placed before the verb. Gen. 45. 1 לֹא עָמַד אִישׁ I none stood. Hos. 2. 12 אִישׁ לֹא יִצְלַפֵּה none shall deliver her. 2 K. 10. 25 אִישׁ אַל-יִצְאָה let no one go out. Ex. 16. 19. Deu. 2. 7 לֹא חִסְרָתָךְ thou didst want nothing; 22. 26, 2 S. 17. 19, 1 K. 18. 21. Sometimes strengthened by כָּל, 2 S. 18. 13. Cf. Gen. 3. 1, thou shalt eat of no tree. Ex. 12. 48. The phrase... לֹא מִזְמָה nothing, 1 S. 12. 4, cf. Gen. 22. 12.

(c) This...that, the one...the other, by זֶה...זֶה Is. 6. 3 (§ 5), or אֶחָד...אֶחָד, Ex. 17. 12, 1 K. 3. 25. One another by אֶחָד...רְעוּה or אֶשׁ...רְעוּה, Gen. 13. 11; 11. 3, Ex. 16. 15; 32. 27, Is. 3. 5; fem. Ex. 26. 3, 5, Ez. 1. 23, Is. 34. 16.

(d) Each distributively by אִישׁ, Jud. 9. 55 Jud. 7. 7, 1 S. 8. 22; 10. 25, 2 S. 6. 19, the noun usually sing., but usually plur. with tents, Jud. 7. 8 שָׁלַח אִישׁ לְאַהֲלָיו at the hand of Israel he dismissed, every one to his tents. 1 Sam. 13. 2.—Also by אֶחָד Is. 6. 2, Jud. 8. 18. When אִישׁ would be in the gen. it is placed as *casus pendens* with a retrospective suff. Gen. 42. 35 הַיְהָ-אִישׁ צָרוֹר-בְּסָפוֹ every man's bundle of money; 15. 10; 41. 12; 42. 25, Nu. 17. 17. So Gen. 9. 5 מִיד אִישׁ אֶחָד at the hand of every man's brother, unless אֶחָד had become a single expression like one another, and the phrase mean at the hand of one another. Comp. Zech. 7. 10 do not plot אִישׁ אֶחָד the hurt of one another, cf. 8. 17 for the sense.

(e) Such is expressed by כֵּה or suff. Gen. 44. 7 כֵּה such a thing, הַאֲלָה such things. 41. 38 כֵּרֶב הַוָּה such a one. Jer. 5. 9 פֹּוֹ אֲשֶׁר כֹּה such a nation. Gen. 44. 15 אִישׁ אֲשֶׁר כֹּמֶנִּי such as I. 2 S. 9. 8.—2 S. 17. 15

בַּזָּאת וְכַזָּאת such and such a thing. Jos. 7. 20, 2 K. 5. 4; 9. 12, cf. 1 K. 14. 5. For so and so (person) Ru. 4. 1. Cf. 1 S. 21. 3, 2 K. 6. 8.

(f) The pronouns *mine*, *ours*, *yours*, *theirs*, &c., must be expressed by prep. and suff. Is. 43. 1 לִאֱתָה אַתָּה thou art *mine*; Gen. 48. 5. Gen. 26. 20 לְנוּ הַמִּים the water is *ours*. Jer. 44. 28 they shall know הִבְרֵר מִי יָכוּם מִנְחָי וּמִנְחָם whose word shall stand, *mine or theirs*.

SYNTAX OF THE NOUN

GENDER OF THE NOUN

§ 12. Of the two genders, mas. and fem., the mas. is the prevailing one, and by a natural inaccuracy the writer often falls into it even when speaking of a fem. subject, especially in using suffixes. § 1, R. 3. The distinctive fem. termination *a*, i.e. *at* (Gr. § 16, R. *b*) is generally used in adj. and ptcp. referring to a fem. subject.

In the case of living creatures, distinction of gender is indicated—

(a) By the fem. termination, as אִילָת *a* *hart*, fem. אִילָה *a* *youth*, fem. עַלְמָה *a* *calf*, fem. עֲלָם.

(b) By different words, as אֵב *father*, אִם *mother*, חַמּוֹר *he-ass*, עַלְמָה *she-ass*, רְחִילָה *ram*, עֲבָד *ewe*, אַחֲתָן *servant*, אַמְּתָה *maid*.

(c) Or the same word may be used for both genders, and differentiated only in construction, as Hos. 13. 8 לְבָב שִׁפְולָל *a bear* robbed of her whelps, 2 K. 2. 24 שְׁתִים דְבִים *two bears*. So גִּמְלִים *camels*, mas. Gen. 24. 63, fem. 32. 16; אלְהִים *goddess?* 1 K. 11. 5. The grammatical difference, however, does not seem always meant to express a real difference of gend., cf. Jer. 2. 24. Anciently appears to have been of common gend.

(d) Or a word of one gend. may be used as name of the class or genus, without distinction of individuals, as נֶלֶב *dog*, זָאֵב *wolf*, mas.; ארְנֶבֶת *hare*, יוֹנָה *dove*, fem.

§ 13. Of inanimate things the following classes are usually fem. (Gr. § 16):—

(a) Proper names of countries and cities, as בָּבֶל *Babylon*, צְדוֹן *Sidon*. Words like מֹאֲב *Moab*, &c., when used as name of the people, are usually mas., but fem. when the name of the country, and also when used for the population as a collective personified (§ 116, R. 5). So the word בַּת daughter of inhabitants or people, as בַּת בָּבֶל.

(b) Common names of definite places, as districts, quarters of the earth, &c., as עִיר city, תִּבְלֵל the world, קֶרֶב the circle (of the Jordan), שָׁאָול hades (mas. as personified Is. 14. 9), תִּימָן the south, צְפֹן north, Is. 43. 6. But there are exceptions.

(c) The names of instruments, utensils used by man, and members of the body, particularly such as are double, as חֶרֶב sword, כּוֹס cup, נִעְלָה shoe; עֵין eye, אֵץ ear, רַגֵּל foot, &c. So of animals, קָרֵן horn. Again there are exceptions, as אַף nose, nostril, עַרְף neck, פֶּה mouth.

(d) The names of the elements, natural powers and unseen forces, as אֵשׁ fire, נֶפֶשׁ soul, רִוח wind, spirit (usually), שֶׁמֶשׁ the sun (usually), but יְרֵחַ moon, is mas.

§ 14. Some other classes of nouns are fem. 1. Abstract nouns, as אֱמֶת truth, גִּבְוָרָה strength, צְדָקָה righteousness, though there is often also a mas. form, as עֹז and עַזְּרָה help, נְקֻם and נְקַמָּה vengeance. So adj. and ptcp. used nominally, as we should say as neuters, as רָעָה evil (physical), Hos. 5. 9 נְאָמָנָה a sure thing, Am. 3. 10 נְכָחָה what is straightforward, Mic. 3. 9 הַיְשָׁרָה. And often in the plur. Gen. 42. 7 קְשׁוֹת harsh things, harshly, Is. 32. 4, 8 צְחֹות clear things, plainly, liberal things. Zeph. 3. 4. The mas. plur. is sometimes used in poetry, Ps. 16. 6, 11, Pr. 8. 6 נְגִידִים. Cf. Is. 26. 10; 28. 22; 30. 10; 42. 9; 43. 18; 48. 6; 58. 11; 59. 9; 64. 2, Nu. 22. 18; 24. 13, Jos. 2. 23; 3. 5, 2 S. 2. 26, 2 K. 8. 4; 25. 28.

2. Collectives, which are often fem. of ptcp., as אַרְחָה

a caravan (from אֶרְחָה *a traveller*), גּוֹלֶה *captivity* (one going captive), יַשְׁבָּת *inhabitants*, Is. 12. 6, אֹיבָּת *enemy* (of a people), דְּלָה *the lower classes*, 2 K. 24. 14, Jer. 40. 7, plur. Jer. 52. 15, 16. Cf. Mic. 4. 6, Zeph. 3. 19; Ez. 34. 4.

3. The *fem.*, however, sometimes is used as *nomen unitatis* when the *mas.* is collect., as אֲנִי *fleet*, 1 K. 9. 26, אֲנִיה *a ship*, Jon. 1. 3, 4; שְׁעָר *the hair*, 2 S. 14. 26, שְׁעָרָה *a hair*, Jud. 20. 16, 1 K. 1. 52, but probably coll. Job 4. 15; שִׁירָה *a song*, Is. 5. 1, *mas.* generally coll. 1 K. 5. 12, though also singular, e.g. Is. 26. 1. So מְרַכְּבָה *a chariot*, Gen. 41. 43 with מְרַכְּבָה 1 K. 5. 6. Perhaps פְּשַׂתָּה *wick*, Is. 42. 3; 43. 17, cf. Hos. 2. 7, 11, *flax*.

Rem. 1. Sometimes when a parallel is seen in lifeless things to some organ or feature of living creatures the *fem.* is used, as יָמָן *the thigh*, *loins* (sing. and plur.), יָמְכִיתִים *the sides*, furthest back parts, of a locality; מֵיצָה *forehead, front*, מֵצָחָה *shin-front, greave*. And in a wider way, יוֹקֵךְ *suckling*, child, יוֹקֵת *sucker, shoot*. So such words as *horns, feet* when transferred to things are used in plur. with *fem.* termination.

Rem. 2. The *fem.* is used where other languages would use the *neut.*, e.g. זֶה *this*, שֶׁתֶּי אֶלְהָה *these two things*, Is. 47. 9; אַתָּה מִתְחַנֵּה *one of these things*, 1 Chr. 21. 10; particularly in ref. to something previously mentioned, Is. 22. 11; 37. 26; 41. 20; 43. 13; 46. 11; 47. 7; 48. 16; 60. 22. See § 109, R. 2. Occasionally the plur. seems used as a *neut.*, where *fem.* might have stood, Job 22. 21 בְּהָם = בְּהָם *thereby*. Ez. 33. 18, Is. 30. 6. The passages Is. 38. 16; 64. 4 are obscure.

§ 15. Of the three numbers the *dual* is now little used. On its use cf. Gr. § 16, R. a.

The plur. of compound expressions like בֵּית אָב *a father-house* or *clan*, גִּבְּרוֹת חַיל *a man of valour* (*wealth*), is formed variously. = 3 ways.

בֵּית עֲצָבִים אֲבוֹת I. plur. of second. I S. 31. 9 their idol temples. I K. 12. 31, 2 K. 17. 29, 32, Mic. 2. 9, Dan. 11. 15, Ps. 120. 1, &c. ?**שִׁיר הַמְּעֻלּוֹת**

2. **עָרִי הַמִּבְצָר** plur. of first. fenced cities, Is. 56. 6 **בָּנִי הַגֶּבֶר** strangers, cf. v. 3. I S. 22. 7, I Chr. 5. 24; 7. 2, 9, 2 Chr. 8. 5; 14. 5.

צָרֹות גְּבוּרִי חִילִים 3. plur. of both. Gen. 42. 35 **בְּתִי הַבְּמֹת** their bundles of money. I K. 13. 32 I K. 15. 20, 2 K. 9. 1 (cf. sing. Am. 7. 14); 23. 19; 25. 23, 26, Is. 42. 22, Jer. 5. 17; 40. 7, Mic. 1. 16, I Chr. 5. 24; 7. 5, 7, 11, 40. Cf. Neh. 10. 37.

§ 16. Many words are used only in plur. (a) Such words as express the idea of something composed of parts, e.g. of several features, as **פָּנִים** face, **נֶקֶם** neck (also sing.), or of tracts of space or time, **שָׁמָיִם** heaven, **מִים** water, **עֲרָבִים** region on the other side, Is. 7. 20; **חַיִם** life, **עוֹלָמִים** eternity, Is. 45. 17; **בָּעָרִים**, *id.*, **בָּזָקִים**, time of youth, **זָקִים** time of old age, &c. Comp. **סְפָרוֹת** a letter (also sing.), 2 K. 20. 12, Jer. 29. 25.

(b) Abstract nouns. As **סְנוּרוֹם** blindness, **בְּתוּלִים** virginity, **מִרְשָׁרִים** uprightness, **כְּפָרוֹם** atonement, **זְנוּנוֹם** whoredom, **פְּהָפְכוֹת** perversity, **שְׁלָמִים** requital, &c. The plur. in this case may express the idea of a combination of the elements or characteristics composing the thing, or of the acts realising it.

(c) The plur. of *eminence* or *excellence* (majesty) also expresses an intensification of the idea of the sing.; e.g. **אֱלֹהִים** God, and analogically **קְדוֹשִׁים** Holy One, Hos. 12. 1, Pr. 30. 3, **עֶלְיוֹנִים** Most High, Dan. 7. 18; so ptcp. referring to God, Is. 54. 5, Ps. 149. 2, Job 35. 10. Similar words are **אֲדָנִים** lord, master, **בָּעָלִים** owner, cf. Is. 10. 15, Pr. 10. 26. So **תְּרָפִים** Teraphim, even of one image. On the consn. of such plur. cf. § 31, and § 116, R. 4.

§ 17. Many words in sing. have a collective meaning, and do duty for the plur., as בָּקָר *cattle*, צָאן *sheep, goats*, טַף *children*, רַמְשֵׁת *creeping things*, עֹוֹת *birds*, בָּהָמָה *cattle, beasts, &c.*, רַכְבָּם *chariots*. Almost any word may be used in the sing. as collective, as אִישׁ *men*, גֶּפְשׁ *persons*, עַץ *trees*, Gen. 3. 8, שָׂוָר *oxen*, Gen. 49. 6, אֲרַבָּה *locusts*, עִיר *cities*, אָבן *stones*. 1 K. 22. 47 הַקְרָדֵשׁ *hierodouli*, 2 K. 11. 10 רַעֲנָה ¹ *spears* (beside a plur.), 2 K. 25. 1. 1 K. 16. 11 קְתֻנִית *his comrades* (beside a plur.), 1 Chr. 20. 8. Particularly in enumerations, where the emphasis is on the number, and it is sufficient to state the *kind* or class of thing enumerated, e.g. חַלְלָה *slain*, 2 S. 23. 8, נָעָרָה בְּתִזְוָלָה *young virgins*, Jud. 21. 12, מֶלֶךְ *kings*, 1 K. 20. 1 (more usual Jud. 1. 7), גַּפןְ *vines*, Is. 7. 23, כִּישֵּׁל *proverbs*, 1 K. 5. 12; and expressions like רָעָה צָאן *warriors*, 2 Chr. 26. 13, Gen. 47. 3, cf. 2 K. 24. 14, הַסְּבָלָם *the burden bearers*, Neh. 4. 4 (1 K. 5. 29 rd. perhaps סְבָלָם). It is, however, chiefly words that express *classes* of persons or things that are used in the sing., and words of *time, weight, and measure*. Cf. § 37.

Rem. 1. The plur. is quite natural in such instances as עַץִּים *timber* (pieces of wood), חַטִּים *wheat in grain*, 2 S. 17. 28 חַטָּה *wheat in crop*, Ex. 9. 32). So שָׂעָרִים *and barley*, &c.

Rem. 2. The plur. seems often used to heighten the idea of the sing., 1 S. 2. 3 הַعֲוֹת *knowledge*, Jud. 11. 36 *vengeance*, 2 S. 4. 8, Is. 27. 11 *understanding*, 40. 14; Ps. 16. 11 *joy*, Ps. 49. 4; 76. 11; 88. 9 *abomination*, Pr. 28. 20, Job 36. 4. Cf. § 16b. In poetry the plur. comes to be used for sing. without difference of meaning, Gen. 49. 4 *bed* sing. and plur., 1 Chr. 5. 1, Ps. 63. 7; 46. 5; 132. 5, Job 6. 3 (*seas*).

Rem. 3. The plur. is sometimes used to express the idea in a general and indefinite way. Jud. 12. 7 בְּעָרִי נָלֹעֵד *in (one of) the cities of Gilead*, 1 S. 17. 43 *staves*, 2 K. 22. 20 *thy graves*, Job 17. 1, Gen. 21. 7, Ex. 21. 22, Zech. 9. 9, Neh. 6. 2. The word דְּבָרִי *matters of* seems to convey the same meaning, Ps. 65. 4.

Rem. 4. Such words as *hand*, *head*, *mouth*, *voice*, &c., when the organ or thing is common to a number of persons, are generally used in the sing. Jud. 7. 16 put the trumpets into the *hand* of them all, v. 19, Gen. 19. 10. Jud. 7. 25 the *head* of Oreb and Zeeb, cf. 8. 28; 9. 57, Jos. 7. 6, Dan. 3. 27. Ps. 17. 10 *their mouth*, Ps. 78. 36 *tongue*, 144. 8. So to clap פָּנָן the *hands* 2 K. 11. 12, Is. 55. 12. So perhaps נְבָלָה and פְּנַיר *carcasses*, Is. 5. 25, 1 S. 17. 46, cf. πτῶμα Rev. 11. 8. But cf. *heads* Job 2. 12, and usually *eyes*, though cf. Gen. 44. 21.

Rem. 5. The idea of universality is sometimes expressed by the use of both genders, Is. 3. כָּלִישׁוּ וְכָלִישׁוּנָה 1 *every stay*, Deu. 7. 14. Also by the use of contrasted expressions, as Zech. 7. 14 עֹבֵר וְשָׁב *passing or returning*, 9. 8, and the common עֲצֹר וְעַזְבוֹנָה *restrained or free*, Deu. 32. 36, 1 K. 14. 10; 21. 21, 2 K. 9. 8; 14. 26. Cf. Noeld. *Carm. Arab.* 42. 4.

Rem. 6. The coll. בָּקָר *cattle* is used in plur. Neh. 10. 37, but צָאָנוּ is to be read in same verse. The parall. to 2 Chr. 4. 3, viz. 1 K. 7. 24, reads differently. Plur. of רְכָב *chariots*, Song. 1. 9. In Am. 6. 12 rd. perhaps בְּבָקָר יְםָם.

THE CASES

§ 18. The cases are not marked by means of terminations except in rare instances. They must be supposed, however, to exist, and an accurate analysis of construction will take them into account. The cases are three, Nom., Gen., and Acc. When a word is governed by prep. ל to, the dative is sometimes spoken of, and the abl. when it is governed by prep. מ from, &c.; but this is inaccurate application of classical terminology.

1. *The Nom.*—The nom. has no particular termination (Gr. § 17). The personal pronouns are only used in nom., their oblique cases appearing as suffixes. The nom. is often pendens, being resumed by pronoun (§ 106).

2. *The Gen.*—(a) All words after a cons. state are in gen.,

as כָּוֹם הַאִישׁ *the man's horse.* (b) All words governed by a prep. are in gen., as לְרוּת הַיּוֹם *at the cool of the day; cool* is gen. by prep., and *day* is gen. by *cool*. (c) All suffixes to nouns and prep. are to be considered in gen., as סִיסֵּוֹ *his* horse (h. of him), אֶצְלָה *beside her* (at the side of her). (d) Sometimes a clause assumes the place of a gen. to a preceding noun, the clause being equivalent to the infin. or *nomen actionis.* Is. 29. 1 קָרִית חַבָּה דָּוֹד *thou city where David dwelt (of David's dwelling).*

3. *The Acc.*—There are traces of a case ending in *a.* (a) The acc. may be directly governed by a verb, וַיַּקְחֵה אֶת־הָאָדָם *he took the man.* The verbal suffixes are usually direct obj., וַיְנַחֵהוּ *and put him.* (b) The acc. may be of the kind called adverbial or modal, as in designations of place, time, &c., in statements of the *condition* of subj. or obj. during an action, or in limitations of the incidence of an action, or the extent of the application of a quality (§ 70, § 24, R. 5). (c) So-called prepp. like אַחֲרִי *behind,* אֶצְלָ *beside,* &c., are really nouns in this kind of acc., except when preceded by another prep., as מֵאַחֲרִי *from behind,* when, of course, they are in the gen. (d) Many times clauses with כי *that,* אֲתִאָשֵׁר, אָשָׁר *how that,* assume the place of a virtual acc. to a preceding verb.

4. *The construct* is not a case but a state of the noun. The cons. is the governing noun in a genitive-relation; its state or difference of form from the abs. or ordinary form is due to the closeness of the connection between it and its gen. The cons. may be in any case, as *nom.* יִתְהַבֵּחַ אֶרֶץ טֻוב *and the gold of that land is good;* or gen. בָּתוֹךְ הַחֵן *in the midst of the garden,* where *midst* is gen. by prep.; or acc. לִשְׁמַר דָּרְךָ עַזְּ חַיִים *to keep the way of the tree of life,* where *way* is acc. after *keep,* and cons. before its gen. *tree,* &c.

The cons. occasionally ends in *i*, more rarely in *o* or *u*. In Eth. the vowel *a* marks the cons.

DETERMINATION. THE ARTICLE

§ 19. There is no indef. art. in Heb., the noun if indef. remains without change. Job 1. אִישׁ הָיָה I there was a man. 1 K. 3. 24 קְחֻרְלֵי חֶרֶב fetch me a sword.

The predicate naturally is indeterminate and without Art. Gen. 3. 1 הַנֶּחֶשׁ הָיָה עֲרוֹם the serpent was *cunning*. 2. 12, 25; 3. 6; 29. 2, 2 S. 18. 7. The inf. or *nomen actionis* retains too much of the verbal nature to admit the Art. Occasionally הַדְּעָת the *knowing* occurs. Gen. 2. 9, Jer. 22. 16. And fem. verbal nouns approach more closely the real noun, and occasionally take Art. Ps. 139. 12 כְּתַשְׁכָה כְּאֹרֶה the darkness is as the light.

Rem. 1. The numeral אֶחָד one is sometimes used almost like an indef. art., esp. in later style. Ex. 16. 33, 1 S. 7. 9, 12, 1 K. 19. 4; 22. 9, 2 K. 7. 8; 8. 6. Or it has the sense of a certain; Jud. 9. 53; 13. 2, 1 S. 1. 1, 1 K. 13. 11, 2 K. 4. 1. The words אִישׁ man, אִשָּׁה woman prefixed to another term appear to express indefiniteness, אִישׁ נְבִיא a prophet, Jud. 6. 8; 4. 4, 2 S. 14. 5; 15. 16, 1 K. 3. 16; 7. 14; 17. 9. Eth. uses man, woman in the same way.

¹ The inflection of an Ar. noun 'abd "servant" may illustrate the cases.

SING.

	<i>Abs.</i>	<i>with Art.</i>	<i>Cons. and Gen.</i>
N.	'abduN a serv.	'el 'abdu the ser.	'abdu lmaliki the s. of the king.
G.	'abdiN	'el 'abdi	'abdi lmaliki.
A.	'abdan	'el 'abda	'abda lmaliki.

DUAL.

N.	'abduNi	'el 'abduNi	'abduNi lmaliki.
G.A.	abdaini	'el 'abduNi	'abdayi lmaliki.

PLURAL.

N.	'abduNa	'el 'abduNa	'abduNa lmaliki.
G.A.	abdina	'el 'abduNa	'abdiNa lmaliki.

The regular plur. given here to 'abd does not exist in usage. After a vowel both the Alif and the vowel of the Art. are elided in pronunciation,

Rem. 2. The inf. לְמֹות is probably strengthened form of לָמוֹת Ps. 66. 9; 121. 3. In 1 K. 10. 19 שֶׁבַת seems a noun, Am. 6. 3. Jer. 5. 13 the Art. might be relative, either *he who speaks*, or *that which he speaks* (§ 22, R. 4), both little natural. Scarcely more likely, *the “He has said”* (the phrase they use). Sep. חֶבְרָה.

Rem. 3. In some cases the subj. and pred. are *coextensive*, and pred. has Art. Gen. 2. 11 הִפְּגַב it is that which goeth round. Particularly with ptcps. Gen. 42. 6 *he was the seller*; 45. 12, Deu. 3. 21; 8. 18; 9. 3, 2 S. 5. 2, 1 Chr. 11. 2.

Rem. 4. Certain archaic terms, originally appellatives, have acquired the force of proper names, as שָׁאֵל hades, תְּבִלָּה the inhabited world, תְּהוֹם the primary ocean (plur. with Art. Is. 63. 13, of waters of Red Sea, Ps. 106. 9), and do not take Art. And so some other terms used in poetry, which greatly dispenses with the Art., as רַגְנִים princes, Ps. 2. 2, שָׂדֵי man, Ps. 8. 5, שָׂדֵי field, Ps. 8. 8, צְלָמֹתָהּ darkness, midnight, Ps. 23. 4, תִּחְשִׁיחָה wisdom, power, Is. 28. 29, Job 6. 13. Also רַיִם wild ox, even in a comparison, Ps. 92. 11. So the divine names עֶלְיוֹן, שְׂדֵי אֱלֹהִים, עֶלְיוֹן.

§ 20. Words may be determinate in themselves or from construction, and with these the Art. is not used. Words def. of themselves are—(a) Proper names of persons, countries, cities, rivers, &c., as יְהֹוָה Jehovah, מֹשֶׁה Moses, מוֹאָב Moab, צָרָת Euphrates. (b) The personal and other pronouns, Ex. 20. 2 אֲנֹכִי יְהֹוָה I am the Lord, Gen. 29. 27 שָׁבַע זֹאת the week of *this one*, 41. 28 that is the thing, 3. 11 מי הָנִיד who told thee?—Words determined by construction are—nouns in the cons. state before a *definite gen.*, whether this gen. be a proper name, a pron. (separate or suffix), a noun defined by Art., or itself a cons. determined by a definite gen. (Gen. 3. 24). Ru. 1. 3 בַּת מִי אִתָּה אִישׁ נָעָם the husband of Naomi. Gen. 24. 23 מִי הָנִיד 2. 25 הָאָדָם the daughter of whom (whose d.) art thou? 2. 25 וְאֶשְׁתּוֹ the man and his wife. 2. 19 חַיָּת הַשְׁרָה the beast of

the field. 3. 24 **הַרְכָּעַ כְּחִיִּים** *the way of the tree of life,*
6. 18 **גַּשֵּׁר בְּנֵיהֶךְ**

Rem. 1. Proper names of persons are always without the Art., and so names of peoples called after a personal ancestor, as Moab, Edom. Many names of places, rivers, &c., however, were originally appellatives and sometimes retain the Art., as **הַלְּבָנָן** Lebanon (*the white mountain?*), **הַיַּדְוָה** Jordan (*the river?*), **הַגִּבְעָה** Gibeah (*the hill?*), **הַעֲלָה** Ai (*the mound?*). Usage fluctuates.

Rem. 2. The def. gen. makes the whole expression definite. But this rule seems to have exceptions, the cons. remaining indef. This is the case at any rate with prop. names, as 1 S. 4. 12 **אִישׁ בְּנֵי־מִזְמֹן** *a man of Benjamin*, Josh. 7. 21 *a Babylonish garment*, Jud. 10. 1, Deu. 22. 19, and apparently in other cases, Lev. 14. 34 *a house*, Gen. 9. 20, Jer. 13. 4. It is to be assumed in general, however, that the def. gen. determines the whole expression. Thus Heb. may say **הַזָּהָב** *the gold* (so called generic Art. § 22), i.e. *gold*, and so Gen. 41. 42 **רֶכֶד הַזָּהָב** *the chain of the gold*, i.e. *a chain of gold*; the kind of definiteness, whatever it be, extends over the expression. Song 1. 13, 14; 4. 3. Cf. 1 S. 25. 36 **מִשְׁתָּחָה הַפְּלָגָה** *the banquet of the king*, i.e. *a royal banquet*; Jud. 8. 18 *royal children*. The use of Art. fluctuates, Song 1. 11, 13.

Rem. 3. In compound proper names the Art. maintains its usual place. 1 S. 5. 1 **אֶבֶן הַעֲזֹר** *Ebenezer*. And so with gentilics, Jud. 6. 11, 24 **אֶבֶן הַעֲזֹר** *the Abiezrite*, 1 S. 17. 58 **בֵּית הַלְּחֵם** *the Bethlehemite*. 6. 14.

Rem. 4. A number of cases occur of Art. with *cons.* or noun with suff. (a) In some cases the text is faulty, being filled up by explanatory glosses from the marg. Gen. 24. 67 omit *Sarah his mother*. Jos. 3. 11 om. so v. 14, and v. 17 'ב.'. Jos. 8. 11 om. *war* (13. 5, cf. § 29, R. 5). Jer. 25. 26 *rd.* *abs.* and om. *earth* (Sep.), Ez. 45. 16 om. *earth* (Sep.). Jer. 32. 12 **הַסְּפִיר הַפְּקָנֵה** can hardly be appos. *the bill, the sale*; probably ungrammatical *explicitum* from marg. for *it* of Sep. 1 Chr. 15. 27 *rd.* probably **בְּפִשְׁעָנָה וְהַשְׁעָרִים** (Berth.), cf. vv. 22, 23. 2 Chr. 8. 16 cf. Ex. 9. 18,

2 S. 19. 25. Is. 36. 8, 16 המלך אֲשׁוֹר is correct in 2 K. 18. 23, 31, and hardly belongs to the original text. Jer. 48. 32 הַבְּתָן שְׁבָמָה is *voc.* and perhaps protected by Lam. 2. 13 וּוֹשֵׁלֶם; otherwise Is. 16. 9.—1 S. 26. 22, 2 K. 7. 13 are corrected by Mass. More serious faults of text, 2 S. 24. 5 (Dr. *in loc.*), Ez. 46. 19, Dan. 8. 13.

(b) Jos. 13. 9 “Medeba unto Dibon” is appos. to *the Mishor*, explaining it. Ez. 47. 15 might be the way to Hethlon, cf. Hos. 6. 9, but text dubious. Gen. 31. 13 אֲנִי הַאֲלָל בֵּית-אֱלֹהִים can hardly be, I am the God at Bethel (acc.). Cases like 2 S. 2. 32; 9. 4, &c., are not parallel, and Num. 22. 5 is no doubt to be read: the river (Euphr.), *unto* the land of the children, &c. 2 K. 23. 17 (possibly הַיּוֹא כָּבֵר). 1 K. 14. 24, Art. may have slipped in mechanically after כָּל. Jud. 16. 14 possibly הַאֲגָּר, הַיִתְּדָר being subsequent gloss. Ezr. 8. 29 perhaps הַלְּשֻׁבָּות, “house of God” being in loose appos., and “weigh” a virtual verb of motion (carry to and weigh). Ps. 123. 4 לְלִשְׁאָנָנִים (as second clause). Nu. 21. 14, 2 S. 10. 7, 1 K. 16. 24, &c., are cases of appos.

With suff. Lev. 27. 23, the phrase is technical and suff. otiose. Jos. 8. 33 the (other) half of it. Is. 24. 2 בְּנֵרֶת in assonance with the other words. Mic. 2. 12 possibly הַלְּבָר וְתַ' 2 K. 15. 16 after כָּל. Jos. 7. 21, Pr. 16. 4, Ezr. 10. 14.

§ 21. Determination by Art.—With individual persons or things the Art. is used when they are *known*, and definite to the mind for any reason, e.g.—

(a) From having been already mentioned. Gen. 18. 7 בֶּן-הַבָּקָר אֲשֶׁר עָשָׂה וַיַּקְרֵב he took a calf; v. 8 he took the calf which he had got ready.

(b) Or from being the only one of their kind, as השֶׁמֶשׁ the sun, הַמַּיִם the moon; the earth, the high priest, the king, &c.

(c) Or, though not the only one of the class, when usage has elevated into distinctive prominence a particular individual of the class, as הַנָּהָר the river (Euphrates), הַבָּעֵל

the lord (Baal), **הַשְׁטָן** *the adversary* (Satan), Job 1. 6, Zech. 3. 1, **הַיָּار** *the stream* (Nile, cf. Am. 8. 8, the stream of Egypt), **הַכָּבֵר** *the circle* (of Jordan), **הַבַּיִת** *the house* (Temple), Mic. 3. 12, Ps. 30. 1, **הָאֱלֹהִים** *the (true) God*.

(d) Or when the person or thing is an *understood* element or feature in the situation or circumstances. Gen. 24. 20, she emptied her pail **אל־הַשְׁקָת** into *the trough* (of course existing where there were flocks to water). 35. 17 **וַתֹּאמֶר** **הַמִּלְדָּת** and *the midwife* (naturally present) said, 38. 28. So 18. 7 *the boy*; 22. 6 *the fire* and *the knife*; 26. 8 *the window*. Ex. 2. 15 *the well* (beside every encampment). Jud. 3. 25 *the key*. 1 S. 19. 13, 2 S. 18. 24, Pr. 7. 19 *the goodman*. Eng. also uses the def. Art. in such cases; at other times it employs the unemphatic possessive pron. Gen. 24. 64, she lighted **מַעַל** **הַגֶּמֶל** from *her camel*; v. 65 she took **הַצְעִיף** *her veil*; 47. 31 *his bed*. Jud. 3. 20, 2 S. 19. 27, 1 K. 13. 13, 27, 2 K. 5. 21.

(e) It is a peculiar extension of this usage when, in narratives particularly, persons or things appear definite to the imagination of the speaker—the person just from the part he played, and the thing from the use made of it. In this case Eng. uses the indef. Art. 2 S. 17. 17 **וְהַלְכָה** **הַשְׁפֵּחָה** **וְתָגִידָה** and *a wench* always went and told them. 1 S. 9. 9 **פֶּה** **אָמַר** **הָאֲישׁ** thus spoke *a man* when he went, &c. Jos. 2. 15 **וַתַּזְרִידָם** **בְּחֶבֶל** and she let them down with *a rope*. Ex. 17. 14 **כְּתַב** **וְאַתָּ** **בְּסֶפֶר** write this in *a book*; 1 S. 10. 25, Jer. 32. 10, Job 19. 23.—Deu. 15. 17, Ex. 21. 20 with *a rod*, Nu. 22. 27, Jos. 8. 29 on *a tree*, Jud. 4. 18 *a rug*, v. 21 *a tent-pin*, v. 19 *a milk bottle*, 6. 38 *a cupful*, 9. 48; 16. 21 (3. 31?). So probably Is. 7. 14 **הַעֲלִמָּה** *a maid*. Gen. 9. 23 *a garment* (less naturally *his*, i.e. Noah's). Deu. 22. 17, Jud. 8. 25, 1 S. 21. 10 (some passages may belong to d'). So with rel. cl. Ps. 1. 1, Jer. 49. 36.

(f) The person addressed is naturally def. to the mind, and the so-called vocative often has the Art. 1 K. 18. 26 אֶלְיךָ הַשִּׁר עֲבֹנִי *O Baal, hear us!* 2 K. 9. 5 הַבָּעֵל עֲבֹנִי *Captain!* Jud. 6. 12 יְעַמֵּךְ גָּבָור הַחַיִל Je. is with thee, *O man of valour.* Jud. 3. 19, 1 S. 17. 58, 2 S. 14. 4, Hos. 5. 1, Jer. 2. 31, Is. 42. 18, Jo. 1. 2, Zech. 3. 8. The noun with Art. is probably in appos. to *thou, ye* understood. Cf. Job 19. 21, Mal. 3. 9, Mic. 1. 2.—2 K. 9. 31, Is. 22. 16; 47. 8; 54. 1, 11, Zeph. 2. 12.

Rem. 1. In such cases as **הַלְיָה** *to-day*, **הַלִּילָה** *to-night*, **הַזָּמָן** *this time*, Gen. 2. 23, **הַשָּׁנָה** *this year* Jer. 28. 16, the definiteness is due to the fact that the times belong to the speaker's present and are before him. Jud. 13. 10 **בַּיּוֹם** *that (a former) day* is defined by the circumstance that occurred on it.

Rem. 2. To *e* belongs the phrase **וַיְהִי הַיּוֹם** occurring 1 S. 1. 4; 14. 1, 2 K. 4. 8, 11, 18, Job 1. 6, 13; 2. 1. Probably: and it fell *on a day* (lit. *the day*, viz. that on which it fell, &c.). Others make **הַיּוֹם** *subj.*, and *the day was*, i.e. there fell *a day*. The vav impf. following is less natural on this view, but the explanation of Art. is the same.—Gen. 28. 11 *a place prob. belongs to e*; it is hardly *heilige Stätte* (like Ar. *maqam*) either here or 2 K. 5. 11.

§ 22. It is on the same principle as in § 21 that classes of persons, creatures, or things have the Art. The classes are *known* just from the fact of their having distinct characteristics. But, further, in such cases the individual possesses all the characteristics which distinguish the class, and the class is seen in any individual. Hence the use of the *sing.* is common.

(a) The sing. of gentilic nouns is so used, as Gen. 13. 7 **הַכָּנָעָנִי** *the Canaanite*, 15. 21. Of course also the plur. with Art., rarely without, though **פְּלִשְׁתִּים** *Philistines*, is more common; cf. 2 S. 21. 12.

(b) So adjectives and ptcps., as **הַצְדִּיק** *the righteous*,

הַרְשָׁעַ *the wicked.* Ptcp., Jos. 8. 19 **הַאֲוֹרֵב** *the ambush,* 1 S. 13. 17 **הַמְּשֻׁחִית** *the active warriors,* Gen. 14. 13 **הַפְּלִיט** *the fugitive* (if these do not belong to § 21 e, and be defined by the action they perform). The Art. is frequently omitted in poetry. Here also *plur.* is common. Ps. 1. 4–6.

(c) The various classes of creatures, as Gen. 8. 7 **הַעֲרָב** *a raven,* v. 8 **אַיִל** *a dove.* Esp. in comparisons. Jud. 14. 6 **כְּשֶׂפֶעַ** *as one rends* **הַגְּדִי** *a kid.* 2 S. 17. 10 **כְּלִיבַּת הַאֲרִיה** *like the heart of a lion.* Ps. 33. 17 **שְׁקָרְתָּ הַסּוֹס לְתִשְׁוֹעָה** *a horse is vain for deliverance.* So Ecc. 7. 26 **הַאֲשָׁה** *a woman (i.e. women).* 1 S. 26. 20 **אַזְנָבָה** *a partridge,* Jud. 7. 5 **אַזְבָּן** *as a dog laps,* 1 S. 17. 34, Am. 3. 12; 5. 19. 2 K. 8. 13 **מַה עֲבָדָךְ** *what is thy servant,* **הַכָּלֵב** *the dog (thy dog of a s.)?*

(d) So other well-known objects, such as the precious metals and stones, and, in general, any well-known article, though usage fluctuates here; Gen. 2. 11 **אַשְׁר שָׁם הַזָּהָב** *where there is gold.* Am. 2. 6, Gen. 13. 2, 2 Chron. 2. 13, 14. Gen. 11. 3 *the brick, the asphalt, the mortar.* 1 K. 10. 27, Is. 28. 7.

(e) And, in general, in comparisons—the thing to which comparison is made naturally being known and distinct before the mind. Is. 1. 18 **אָסִיְּהֵיו חַטָּאתֵיכֶם כְּשָׁנִים כְּשֶׁלֶג** *if your sins be like crimson, they shall be white like snow.* 10. 14 **וְתִמְצָא בְּקַנְׂעָן דָּרִי** *and my hand hath found like a nest the wealth of the nations.* Nu. 11. 12, Jud. 16. 9, 1 K. 14. 15, 2 S. 17. 3, Hos. 6. 4, Deu. 1. 44, Is. 34. 4; 51. 8; 53. 6, 7, Mic. 4. 12. See the exx. in c.

Rem. 1. Any object or thing well known receives the Art., e.g. affections or diseases, Gen. 19. 11 **הַפְּנוּירִים** *blindness,* Zech. 12. 4 *madness, &c.,* 2 S. 1. 9 **הַשְּׁבַע** *dizziness?* Lev. 13. 12 *leprosy.* So plagues, calamities, as *blasting, mildew, &c.* Am. 4. 9, Hag. 2. 17, Deu. 28. 21, 22, cf. Ex. 5. 3, 2 K. 6. 18. So moral qualities as *faithfulness* Is. 11. 5, &c. Also physical elements as *fire* in the frequent *burn*

בָּאֵשׁ with fire, &c.; darkness Is. 9. 1. In all these cases, however, usage fluctuates, the Art. being most frequent with prefixed prep.

Rem. 2. In comparisons use of Art. fluctuates. But generally: when the thing to which comparison is made stands simply the Art. is used (see exx. in § 22 e); and so when a clause follows which merely states or explains the point in the comparison, Ps. 1. 4; 49. 13, Is. 61. 10, 11, Hos. 6. 4. But when an epithet or clause is added which describes the object not generally but in a particular aspect or condition, the Art. is not used. Is. 13. 14; 16. 2; 29. 5; 41. 2, Hos. 2. 5; 4. 16. The usage fluctuates particularly in poetry.

Rem. 3. Poetry often omits Art. where prose would use it, Ps. 2. 2, 8, 10 **מלך ארץ** kings of the earth, 72. 17 **לפני שמש** before the sun, v. 5, 7. So in archaic or semi-poetical phrases like *earth and heaven* Gen. 2. 4, Ps. 148. 13, Gen. 14. 19; beast of the earth Gen. 1. 24, cf. Ps. 50. 10; 104. 11, 20, Is. 56. 9. In prose also the Art. is omitted with expressions familiar, Ex. 27. 21 **אֹהֶל מוֹעֵד** tent of meeting (as we say "to church," cf. John 6. 59 *ἐν συναγωγῇ*), 1 K. 16. 16 **שַׁרְצָבָא** commander in chief. So *king*, 1 K. 21. 10, 13 to curse God and *king*, cf. 1 K. 16. 18, Am. 7. 13. Gen. 24. 11 **לְעֵת עָרֵב** at evening time, Deu. 11. 12 to year's end, 4. 47. Also such words as *head, hand, foot, face, mouth*. Is. 37. 22 shake **רָאשׁ** the head, Mic. 7. 16 put **יד על פָּה** the hand upon the mouth. Job 21. 5, Pr. 11. 21; 16. 5. Gen. 32. 31 face to face, Nu. 12. 8 mouth to mouth. 2 S. 23. 6 **בִּיד** with the hand, Is. 28. 2, Neh. 13. 21, 2 Chr. 25. 20. Is. 1. 6 from foot-sole to head. Jer. 2. 27 to turn **עַדְךָ** the back. The words *heart, soul, eyes, &c.*, when in gen. by an adj., usually want the Art. Ps. 7. 11 upright of heart. Is. 24. 7, Ps. 95. 10 (Deu. 20. 6 Art.). Ps. 101. 5, Job 3. 20, Jud. 18. 25, cf. Ps. 37. 14, Job 30. 25.

In particular the word **כָּל** before such words without Art. may mean *all, the whole*. Is. 1. 5 **כָּל רָאשׁ** the whole head, 9. 11 the whole mouth, 2 K. 23. 3 the whole heart . . . soul, Ez. 36. 5. And even in other cases, Is. 28. 8 *all tables*. So phrases like **כָּל־בָּשָׂר** *all living*, **כָּל־בָּשָׂר** *all flesh*.—The phrase

אֶת־פְּעָלֵי is usually anarthrous (Ps. 125. 5 Art.). And certain terms are used with a kind of technical brevity, *e.g.* **בָּבִיל** *boundary*, Jos. 13. 23, *breadth*, &c. (in measurements), 2 Chr. 3. 3. So “gate,” “court,” &c. (§ 32, R. 2). Cf. Mal. 1. 10, 11.

Rem. 4. In later writings particularly the Art. is used like a rel. pron., as subj. or obj. to a verb and with prep. Jos. 10. 24, 1 Chr. 26, 28; 29, 8. 17, 2 Chr. 1. 4 (older usage Jud. 5. 27, Ru. 1. 16), 29. 36, Ezr. 8. 25; 10. 14, 17 (Jud. 13. 8 might be ptcp. without *m.*). Ez. 26. 17 also as accented is perf.

The art. with ptcp. is usual (§ 99), and a number of cases accented as perf. of יָע verbs are certainly *fem. ptcp.*, however the accentuation is to be explained, *e.g.* Gen. 18. 21 their cry **תַּבָּאֵה** *which is come*; 46. 27, Is. 51. 10, Ru. 1. 22; 4. 3. Gen. 21. 3 **הַנּוֹרָדָלָן** is ptcp. 1 K. 11. 9, Is. 56. 3 are also probably ptcps., and should be so pointed, unless the pointing is to be explained as following the type of אֵל verb, cf. 1 K. 17. 14 **תַּכְלֵה**. Dan. 8. 1 being late is doubtful. 1 S. 9. 24 for the **הַעֲלִיה** *that which is upon it*, *rd.* probably the (fat) tail (Hitz. **הַעֲלִיה** as imp. hiph.?). Jos. 10. 24 is anomalous in spelling, and possibly should be read **תַּהֲלִיכִים**.—Ar. occasionally joins Art. to finite verb, the ass *alyujadda'u* *which has its ears cut off*. Of course it is said that Art. is for alladhi the rel.

THE GENITIVE. CONSTRUCT

§ 23. In the compound expression formed by the Gen. and the preceding cons. state, as **בֶּן־הַמֶּלֶךְ** *the son of the king*, the first word is hurriedly passed over, and consequently shortened where possible (Gr. § 17), and the accent falls on the last half of the expression. The first half of the expression is called in Oriental grammar *the annexed*, the second half *that to which annexion is made*, and the relation between them *annexion*.

The gen. may be a noun (subst. or adj.), a pronoun, or a clause. The cons. must be a noun (subst. or adj.). The use

of the gen. is very wide. It expresses almost any relation between two nouns, corresponding often to the semi-adjectival use of nouns in our own language, as tree-fruit, fruit-tree, seed-corn, water-pot, except that the order of words is reversed, fruit of tree, tree of fruit, &c. The gen. may be said to be either gen. of the *subject* or gen. of the *object*, and this distinction applies to pron. suffixes, which are also in the gen. Gen. 27. 41 יְמִי אַבְלָל אָבִי the days of mourning for my father; 3. 24 דֶּרֶךְ עַצְמֵי כַּחֲיִים the way to the tree of life; 42. 19 שָׁבֵר רַעֲבֹן בְּתִיכְמָם corn (needful) for the famine of your houses; 2 S. 8. 10 אִישׁ מַלְחָמֹת תְּעִי engaged in wars with Toi; Is. 9. 6 קָנָאת יְהָוָה קָנָאת-זָאת the zeal of Je. will do this; 26. 11 יְהָוָה קָנָאת-עַם they shall see thy zeal for the people (Ps. 69. 10). Gen. 16. 5 חַמְסִי 13 שְׁמִיעַן צְלִיכָה my wrong (that done me) be on thee; 29. 13 סְתַר זָרָם 2 יְעַקְבָּב the news about Jacob (2 S. 4. 4). Is. 32. 2 מֹאָב סָור רַחֲצֵי 10 Moab is my wash-pot. Is. 56. 7 בֵּית תְּפִלָּתִי my house of prayer. Gen. 44. 2 בְּסֶף שְׂבָרוֹ his corn-money. Gen. 18. 20, Is. 23. 5, Am. 8. 10, Ob. 10, Hab. 2. 17.

Rem. 1. The gen. of the subject may be (a) the *possessor* of any object, as Jer. 7. 4 הַיּוֹלֵד יְהוָה the temple of Je.; Gen. 4. 4 אִשְׁתָּו 1 his wife. (b) The *subject* to which any quality or attribute belongs, 1 K. 5. 10 חִכְמַת שְׁלֹמֹה the wisdom of Solomon; 10. 9 אַהֲבַת יְהָוָה the love of Je. (c) The *agent* in any action, especially after *pass.* ptcp., Is. 53. 4 מִפְּהָאָדָה לְאַחֲרֵי חֶרֶב וְלֹא 2 not stricken by God; or the *instrument*, Is. 22. 2 לֹא חָלַל חֶרֶב וְלֹא not slain by the sword nor dead through war. Cf. on Particul. § 98. The gen. of the object is the converse of this, and may be: (a) the *possession* of a possessor, Gen. 42. 30 אֲלֹהֵי הָאָרֶץ the lord of the country. (b) The *quality* or attribute belonging to any subject, 1 K. 20. 31 מַלְכֵי חֶסֶד מַתִּי מַלְחָמָה kings of clemency, Is. 30. 18 אֱלֹהֵי מִשְׁפָט a God of justice. (c) The *object* of any action, particularly after active ptcp.,

מְצִדְקֵי רָשָׁע Isa. 5. 18 *dragging on iniquity*, v. 23 *justifying the wicked.*

§ 24. The genius of the language is not favourable to the formation of adjectives, and the gen. is used in various ways as explicative of the preceding noun, indicating its material, qualities, or relations. (a) When the gen. is identical with the cons., merely expressing for ex. its name, as Gen. 2. 15 **גַן־עָדָן** the *garden of Eden*; 15. 18 **נַהֲרָתֶךָ** the *river of Euphrates*; Is. 41. 14 **תּוֹלֵעַת יַעֲקֹב** thou *worm (of) Jacob*; Is. 37. 22 **בַּת יְרוּשָׁלָם** the *daughter of Jerus.* Or the class to which it belongs, Is. 9. 5 **פֶּלֶא וּזְעֵץ** a *wonder of a counsellor*; Hos. 13. 2 **זָבֵחַ אָדָם** *men who sacrifice*; Gen. 16. 12 **פָּרָא** **אָדָם** a *wild ass of man*; Is. 1. 4 **זְרֻעָם** a *race of malefactors.* 1 K. 10. 15, Is. 29. 19, Mic. 5. 4, Pr. 15. 20, 2 Chr. 2. 7.

(b) When the gen. is the *material*; Gen. 24. 22 **גָּנוּם זָהָב** a *ring of gold*; Ex. 20. 24 **מִזְבֵּחַ אָדָם** an *altar of earth*. Gen. 3. 21, Jud. 7. 13, 1 K. 6. 36, Is. 2. 20, Ps. 2. 9. Or the *commodity* or article in measure, weight, or number, Jud. 6. 19 **אִיפָת קְמָח** an *ephah of meal*, Gen. 21. 14, 1 S. 16, 20; 17. 17, Hos. 3. 2.—The consn. by Apposition is very common in this case, § 29. See also the Numerals, §§ 36, 37.

(c) When the gen. is an *attribute* or *quality*, 1 K. 20. 31 **מְלִיכֵי חָסֵד** *clement kings*; Jud. 11. 1 **גָּבוֹר חַיל** a *valiant hero*; Lev. 19. 36 **מְאֻנוּן צְדָקָה** *right balances*; Is. 43. 28 **שָׁרֵי קָדְשָׁה** *holy princes*, and very often in later writings. Or more generally: Is. 51. 11 **שְׁמִיתַת עֹלָם** *everlasting joy*; Zech. 11. 4 **צָאן כְּבָרְגָה** the flock (*destined*) *for slaughter*; Is. 13. 3 **עָלִיוֹן גָּאוֹתִי** my *proud exulters* (Zeph. 3. 11). Is. 13. 8; 22. 2; 28. 4; 32. 2, Ex. 29. 29, Ps. 5. 7; 23. 2, Pr. 1. 9; 5. 19, Zeph. 3. 4. Jer. 20. 17 *with child always*.—The equivalence of this gen. to the adj. appears from the loose constructions, Deu. 25. 15 **אָבִן שְׁלָמָה וְצְדָקָה** *a full and right*

weight; 1 S. 30. 22 **כָל אֲרֵשׁ רֹעַ וּבְלִיּוּל** every *bad* and *worthless* man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptcp. are construed with a gen. which specifies the extent or point of their application: Is. 6. 5 **אִישׁ טָמֵא־שְׁפָתִים** a man *unclean of lips*; Ex. 32. 9 **עַם־קָשָׁה־עָרָף הָוָא** they are a *stiffnecked people*; Gen. 24. 16 **וְהַנְּعָר טוֹבָת מֶרְאָה מְאֹד** and the girl was *very pretty*; 2 S. 9. 13 **פֶּסֶח שְׂפָתִי רָגְלָיו** lame *in his two feet*; 1 S. 25. 3 **הָאִשָּׁה טוֹבָת שְׁכָל וַיַּפְתַּח תָּאֵר וְהַאִישׁ רֹעַ קָעֵלְלִים** the woman was *of great discretion*, and *beautiful in form*, but the man was *evil in his doings*. Gen. 12. 11; 26. 7; 29. 17; 39. 6; 41. 2-6, Ex. 4. 10; 6. 12, Deu. 9. 6, 13, Jud. 3. 15; 18. 25, 1 S. 2. 5; 22. 2, 2 S. 4. 4, Is. 1. 4, 30; 3. 3; 19. 10; 20. 4 (*rd.* חַשּׁוֹפִי); 29. 24; 54. 6, Am. 2. 16, Ps. 24. 4, Job 3. 20; 9. 4, Lam. 1. 1, Song 5. 8.

Rem. 1. The gen. of material, a *ring of gold*, is not *partitive*, but explicative—a ring which is gold.

Rem. 2. The gen. of *quality*, &c., forms along with its cons. a single conception, hence the suff. goes to the gen. Ps. 2. 6 **הַר קָרְשִׁי** *my holy hill*, Deu. 1. 41, Is. 2. 20; 9. 3; 30. 22; 31. 7; 64. 9. 10, Zeph. 3. 11, Job 18. 7. Cf. § 27.

Rem. 3. The gen. of attribute or quality is very common with certain nouns, **אִישׁ אִשָּׁה בֵּן בָּת** *man, woman, son, daughter*, **בָּעֵל** *owner, possessor*. Ex. 4. 10 **אִישׁ דְּבָרִים** a *good speaker*, Job 11. 2 **אֲשֶׁר שְׁפָתִים** a *babbler*, 2 S. 16. 7 **אֲדָמִים** a *bloodshedder*, Pr. 25. 24 **אִשָּׁת מְרִינִים** a *brawling woman*. Gen. 9. 20; 25. 27, 2 S. 18. 20, 1 K. 2. 26, Ps. 140. 12.—Pr. 11. 16; 12. 4; 12. 19; 28. 5; 29. 1, 8, Ru. 3. 11, Zeph. 3. 4.

1 S. 14. 52 **בְּנֵי מֹתָה בְּנֵי־חַיל** *deserving death*, 1. 16 **בְּנֵי־בְּלִיּוּל** a *worthless person*. Nu. 17. 25, Deu. 3. 18, Jud. 18. 2, 2 S. 3. 34, 2 K. 14. 14, Is. 5. 1; 14. 12, Jer. 48. 45, Jon. 4. 10, Job 5. 7; 28. 8.—Mic. 4. 14, Mal. 2. 11, Ecc. 12. 4. And in stating *age*, 1 S. 4. 15 **בָּשָׂרְתָּשָׂעִים** 98 years old. Gen. 50. 26, Nu. 32. 11, Josh. 24. 29, Jud. 2. 8, Gen. 17. 17.

Gen. 37. 19 **בֶּן־חַלְמֹת** the *dreamer*, 2 K. 1. 8 hairy, Pr. 23. 2 **בָּן־נֶפֶשׁ** *of large appetite*. Gen. 14. 13, Ex. 24. 14, Is. 41. 15; 50. 8 (adversary), Jer. 37. 13, Nah. 1. 2, Pr. 18. 9; 22, 24; 24. 8, Neh. 6. 18, Ecc. 7. 12, Dan. 8. 6 (*two-horned*).—1 S. 28. 7, 1 K. 17. 17, Nah. 3. 4.—In 2 S. 1. 6 **פָּרִים** seems to mean *war-horses*, but cf. Dr. or Well. on v. 18.

Rem. 4. Adverbs and particles being really nouns may stand virtually in the gen., 1 K. 2. 31 **הַמֵּת חֲמֵם** *causeless blood-shed*, Nu. 29. 6 **עַלְתָּה חַטָּאת** *the continual burnt-offering*, Ez. 39. 14, Deu. 26. 5 **כָּהֵן מְעֻט** *a few men*, Jer. 13. 27 **אַנְתֶּן חַדְשֵׁי** *after how long*. 2 S. 24. 24, Hab. 2. 19, Ez. 30. 16 (if read. right). And of course such particles as **בְּלֹהִי**, **אָזִין**, &c. may themselves take a gen. after them.

Rem. 5. The consn. in (d) is the usual one in Heb., of the type *integer vitæ*; the acc. of limitation after adj. and ptcp. is uncommon, e.g. Is. 40. 20 **הַמִּסְפֵּן תְּרוּמָה** he who is poor *in oblation*, Job 15. 10 **בְּבָיר מַאֲבִיךְ יְמִים** older *in days*. But this is not liked, cf. 30. 1 **לִוְיִם** *in days*, so 32. 4. The prep. **בָּ** is generally used of members of the body (Am. 2. 15) when the gen. is not employed, cf. Ps. 125. 4 (Pr. 17. 20). Cf. § 71, R. 3. Ar. on the other hand regards this gen. as *improper* (unreal) annexion, being substitute for acc. of limitation.

Rem. 6. Proper names are occasionally followed by a gen., as Ur of the Chaldees Gen. 11. 31, Aram of the two rivers Gen. 24. 10, Gath of the Philistines Am. 6. 2, Gibeah of Saul Is. 10. 29, Mizpeh of Gilead Jud. 11. 29, &c. Most proper names were originally appellatives, and in other cases there were several places of the same name, but in such a case as Zion of the Holy One of Israel Is. 60. 14, the last fact does not apply, and the first had certainly been long forgotten. Cf. *thy sun* v. 20, Jer. 15. 9, Nu. 31. 12, Ezr. 3. 7. Most languages so construe proper names. Wright, Ar. Gr. ii. § 79.

The common **צְבָאות** is probably breviloquence for 'אֱלֹהִים צְבָאות' 2 S. 5. 10, Am. 3. 13 and often.

§ 25. A clause may occasionally take the place of the gen. Such a clause will be what we call relative (in Heb.

rel. or descriptive), particularly in designations of *time* and *place*: Gen. 40. 3 מָקוֹם אֲשֶׁר יוֹסֵף אָסּוֹר שָׁם the place where J. was confined; Is. 29. קְרִית חַנָּה דָּוד I thou city where D. dwelt; 1 S. 25. 15. כָּל־יְמִי הַתְּהִלָּבָנוֹ אֲתָּם all the days we were conversant with them; Ex. 4. 13 שְׁלָח־נָא בְּ יָד־תְּשַׁלֵּח all send by the hand of him whom thou wilt send (send by means of some one else); 6. 28 בַּיּוֹם דָּבַר יְהוָה on the day Je. spoke. Gen. 39. 20, Deu. 32. 35, 2 S. 15. 21, 1 K. 21. 19, Jer. 22. 12; 36. 2; 48. 36, Hos. 1. 2; 2. 1, Ps. 4. 8; 18. 1; 56. 4, 10; 59. 17; 65. 5; 81. 6; 90. 15; 102. 3; 104. 8; 137. 8, 9; 138. 3; 146. 5, Pr. 8. 32, Lev. 13. 46; 14. 46, Nu. 3. 1; 9. 18, Job 6. 17, 2 Chr. 29. 27.

§ 26. In annexion the determining *Art.* is prefixed to the gen. Both members of the expression are usually indef. when the Art. is wanting, and both usually def. when it is present. Gen. 42. 30 אֲדֹנֵי הָאָרֶץ the lord of the country; 24. 22 נָם זָהָב a ring of gold. Of course proper names and all pron., whether separate or suffixal, are def. of themselves.

§ 20. A number of constructs may follow one another, each depending on the one after it as its gen. Gen. 47. 9 יְמִי שְׁנִי תְּיִי אֲבָתִי the days of the years of the lives of my fathers; 1 K. 2. 5 לְשִׁנִי שְׁנִי צְבָאות יִשְׂרָאֵל to the two captains of the hosts of Is. Gen. 41. 10, Lev. 10. 14, Nu. 6. 13, Josh. 4. 5, 2 K. 10. 6, Is. 10. 12; 21. 17, 1 Chr. 9. 13 (if be read. Perhaps ל has fallen out before מלְאָכָת).

§ 27. As in annexion the two members form a single expression, nothing (except the *Art.* to the gen. and the of direction to the cons.) can come between them. (a) An adj. qualifying either of the members must stand outside the expression. Jo. 3. 4 יוֹם י' הַגְּדוֹלָה the great day of the Lord, Gen. 27. 15 בְּנֵי עָשָׂו בְּנֵה הַגְּדוֹלָה קְהֻמָּdot the best garments of her elder son Esau; Gen. 10. 21 אָחִי פָּתָח הַגְּדוֹלָה the elder brother of Japheth; 44. 14 נִבְאָל בִּיתָה יוֹסֵף he came to the

house of J.; 28. 2; 43. 17; 46. 1, Deu. 4. 41, 1 K. 19. 15.—Deu. 3. 24; 11. 7; 1 S. 25. 25, Is. 36. 9.

(b) For the same reason not more than one cons. can stand before the same gen. For ex. *the sons and daughters of the man* cannot be expressed thus: **בָּנִי וּבָנֹת הָאִישׁ**, because the form **בָּנִי**, not being dependent, is without reason. Various forms are adopted. (1) **בָּנִי הָאִישׁ וּבָנֹתָיו** (אֲשֶׁר). (2) **הַבְּנִים וְהַבְּנָות** (אֲשֶׁר). (3) **בָּנִי הָאִישׁ וְהַבְּנָות** (הַבְּנָה). The first is lightest and most usual. Gen. 41. 8 the magicians of Eg. and her wise men (=the mag. and wise men of E.), Jud. 8. 14 the princes of Succoth and her elders (=the pr. and el. of S.). The second is occasional. Gen. 40. 1 **מִשְׁקָה** **וְהַאֲפָה** **מֶלֶךְ-מֵת** **וְהַאֲפָה** **the butler of the king of E. and the baker**; Ps. 64. 7 **וְקַרְבָּאִישׁ וְלֵב עַמְקָה** **the breast of each and the heart** is deep. The third, circumscription of gen. by prep. **לְ**, is common, and gains ground in the later stages of the language. Gen. 40. 5 **אֲשֶׁר לְמֶלֶךְ מֵת**. This circumscription must be had recourse to also when the first member of a gen. relation is to be preserved indef., the second being def. 1 S. 16. 18 **בֶן לְיַעֲשֵׂה** *a son of Jesse*; cf. 20. 27 **בֶן-יְהֹוָדָה** *the son of Jesse (David)*, 1 K. 2. 39 **שְׁנִיר-עֲבָדִים** **לְשִׁמְעֵי** *two slaves of Shimei*, Gen. 41. 12. See more fully Rem. 5, below.

§ 28. Such words as **רַב** **כָּל** *all, multitude, many*, are nouns, and are followed by gen. Gen. 8. 9 **כָּל-הָאָرֶץ** *all (of) the earth*, Ps. 51. 3 **כָּרְבָּךְ רְחַמְּתֶךָ** according to *thy many mercies*. So the numerals. Gen. 40. 12 **שְׁלֹשֶׁת יְמִים** *three days*. See § 29 Apposition, and § 36 seq. Numerals. On Adj. in gen. by their noun, cf. § 32, R. 5.

Rem. 1. The cons. before a clause (§ 25) is scarcely a mere *formal* shortening of the word due to the closeness of connexion. It has syntactical meaning, the clause being equivalent to inf. cons. with suff.; e.g. 1 S. 25. 15 = **כָּל-יְמִי**

הַתְּהִלָּנָנוּ (Pr. 6. 22), Ps. 4. 8 = **מַעַת רֵב דָנָם** (Hos. 4. 7; 10. 1, Deu. 7. 7). In other cases there is om. of rel. pr.

More like a mere formal shortening is the use of the cons. before prepp. In poetry and the higher style chiefly the ptcps. (and nouns) of verbs that govern by a prep. are put in cons. before the prep. The real consn. in this case is by prep. and the cons. is secondary, as appears from Jud. 8. 11 **מִשְׁכִּיבִי בְּפֶקַר** (so Sep.) with *Art.* — Is. 5. 11 **הַשְׁכִּיבִי בְּאַהֲלִים**; 9. 28. 9 **מִמְוִילִי מִתְּלָבָב**; 28. 9 **שְׂמָחָת בְּקָצֵיר** 2. 21, Is. 14. 19; 56. 10 (inf.), Jer. 8. 16, Ez. 13. 2, Ps. 2. 12, Job 24. 5.

The few cases of shortening before *vav copul.* seem due to assonance, Ez. 26. 10 (cf. Jer. 4. 29), Is. 33. 6, or to the ear being accustomed to the cons. form before words closely connected, Is. 35. 2. In Is. 51. 21 the coming word יְיָ seems to influence the preceding “drunken.” Jer. 33. 22 **מִשְׁרָתִי אֹתִי** is altogether anomalous (cf. v. 21); Hag. 2. 17.

Rem. 2. On indef. cons. before def. gen. cf. § 20, R. 2.

Rem. 3. Sometimes an adj. is used nominally and brought within the chain of constructs. Is. 28. 16, a corner-stone **יִקְרָת** of *preciousness* of a foundation; perhaps v. 1, 4 **flow-**
נִבְלָת of a *faded-thing* (*faded flower*), Jer. 4. 11 *wind of dry-*
ness. In some cases the Abs. seems retained in a phrase. Is. 28. 13 **נֵיא שְׁמֻנִים הַלוּמִי יְיָ** *the fat valley* of those stricken down of wine; v. 3 **גְּנוּזָת**. Ps. 68. 22, Pr. 21. 6? Text is doubtful, Is. 63. 11, the words “Moses,” “his people,” being wanting in Sep. Ez. 6. 11 **רְעוֹת** wanting in Sep. Is. 32. 13 **קָרִיה עַלְוָה** may be loose subord. in acc. On Is. 19. 8, cf. Rem. 1.—The consn. 2 S. 1. 9, (Job 27. 3, Hos. 14. 3), where **כָל** seems separated from its gen., is uncertain. The **כָל** appears rather to be used adverbially, *wholly, in whole*, cf. Ecc. 5. 15 (Ps. 39. 6; 45. 14) and the Chald. **כָל כָּבֵל ד** Dan. 2. 8, 41, &c.

Rem. 4. An instance of two cons. before a gen. is Ez. 31. 16, but Sep. wants **וְטוֹב**. Dan. 1. 4 is scarcely an ex., cf. Is. 29. 12. Occasionally the first word seems to stand loosely in Abs., Is. 55. 4; less necessarily 53. 3, 4. In the broader or emphatic style, when one cons. would be followed by several gen., it is repeated before each. Gen. 24. 3, *God of heaven and God of earth*; 11. 29; 14. 13, Jos.

24. 2, though usage fluctuates, Gen. 14. 22; 28. 5, Ex. 3. 6, 16 with 4. 5, 1 K. 18. 36. There is nothing unusual in several gen. after one cons. Deu. 5. 19; 8. 8; 32. 19, Jud. 1. 7, 9, Is. 1. 11, 28; 37. 3; 64. 10, Ps. 5. 7, Pr. 3. 4. On the other hand Deu. 8. 7, 15, &c., are ex. of loose rhetorical accumulation of terms. Cf. Deu. 3. 5, 1 K. 4. 13.

✓ 1 Rem. 5. Circumscription of the gen. is used: 1. When it is needful to preserve the indefiniteness of first word.

1 S. 16. 18 בֶן לֵישׁ *a son of Jesse*, 1 S. 17. 8, 1 K. 2. 39, Gen. 41. 12, Nu. 25. 14, Song 8. 1. Similarly the so-called 5 of authorship, כְּזִמּוֹר לְדוֹד *a psalm of D.*, or simply לְדוֹד *by David*.

2 2. When it is desired to retain for the first noun the somewhat greater distinctiveness given by the Art. Gen. 25. 6; 29. 9; 47. 4, Jud. 6. 25, 1 S. 21. 8, 1 K. 4. 2, 2 K. 5. 9, Ps.

116. 15; 118. 20. 3. When it is necessary to retain a definite designation or expression in its completeness. 1 K. 15. 23 סִפְרֵי דָּבְרֵי הַקְּרִים לְכָלְבֵי יְהוָה *the book of the Chronicles of the Kings of Judah*, 2 K. 11. 4 *the centurions*, Ru. 2. 3 חַלְקַת הַשָּׂרָה לְבָעֵן *the field-portion (property) of Boaz*, 2 S. 23. 11 *the field-portion (piece of country)*; cf. 2 K. 9. 25, Nu. 27. 16; 30. 2, Gen. 41. 43, Jos. 19. 51, 2 S. 2. 8, 2 Chr. 8. 10. Sometimes also with words not declinable, as *Teraphim* Gen. 31. 19. And in general to express the gen. relation *of, belonging to*, in consns. where the *case* could not be used. Am. 5. 3 *of, in, the house of Isr.*, 1 K. 14. 13, Jer. 22. 4, Am. 9. 1, Ezr. 10. 14, 1 Chr. 3. 1, 5; 7. 5. 4. For the same reason the circumscription is usual in dates and with numerals. Gen. 7. 11 *in the 600 year* לְחַיִּי נָנָה *of the life* of N., 1 K. 3. 18 בַּיּוֹם הַשְׁלִישִׁי לְלֹדְתִּי *on the third day*, Gen. 16. 3, 1 K. 14. 25, and often. Cf. on dates, § 38c. The circums. occurs, however, without significance and gains in later style, Ps. 123. 4, 1 S. 20. 40, Jer. 12. 12 חַרְבֵּי יְהוָה *the sword of Je.*

5. The gen. suff. is circumscribed in the same way, perhaps with some emphasis. 1 K. 1. 33 הַפְּרֻתָּה אֲשֶׁר לִי *my mule*; cf. v. 38, Ru. 2. 21, Lam. 1. 10, cf. 3. 44. So the curious נָשָׁה לִי *my wife (a w. of mine)* 2 Chr. 8. 11. After suff. Song 1. 6 בְּרִתִּי שָׁלִי *my own vineyard*, Ps. 132. 11, 12.

Rem. 6. A noun in appos. with a cons. is sometimes attracted into construction. 1 S. 28. 7 אִשָּׁה בָּעֵלֶת אֲזֹב *a woman*

possessing an Ob. Is. 23. 12; 37. 22 בָתִלְתָּה בַת־צֵ' the virgin, the daughter of Zion. Jer. 14. 17, Deu. 21. 11. And sometimes a noun in cons. is suspended by being repeated before its gen., or by the interposition of a synonym in appos. Gen. 14. 10 בָּאֲרוֹת חֶמֶר pits, pits of bitumen. Nu. 3. 47, Deu. 33. 19, Jud. 5. 22; 19. 22, 2 S. 20. 19, 2 K. 10. 6; 17. 13 (Kere), Jer. 46. 9 (if text right), Ps. 78. 9, Job 20. 17, Dan. 11. 14. 1 K. 20. 14 is different, and Ps. 35. 16 obscure.

NOMINAL APPosition

§ 29. With a certain simplicity and concreteness of thought the Hebrew said: The altar is brass, the table is wood, instead of the altar is *brazen*, the table is *of wood*. Similarly he said: The ark is three storeys, the altar is stones, instead of *consists of* three storeys. So: the homer is barley; the famine is three years; his judgments are righteousness; I am peace. When, therefore, two nouns stand related to one another in meaning in such a way that they may form the subj. and pred. in a simple judgment or proposition, as, *the altar is brass*, they may be made to express one complex idea by being placed in apposition, *the altar, the brass*, for the *altar of brass*, or, the *brazen altar*; *a homer, barley*, for *of or in barley*. In the former case *altar* is the principal thing, and *brass* is *explanation*; in the other *barley* is principal, and said to be the *permutative* (substitute or exchange) for the measure. In many cases appos. is used as in other languages, as, *I, the Lord; his servants, the prophets, &c.* Apposition is used—

(a) In the case of the person or thing and its name. 2 S. 3. 31 הָאָרֶץ כְּנָעָן the king David; Nu. 34. 2 הַמֶּלֶךְ דָוִיד the land Canaan; 1 Chr. 5. 9 הַצְּהָרֶר פְּرָת the river Euphrates, Gen. 14. 6 בְּהִרְמָם שְׁעִיר in their mountain Seir. Gen. 24. 4, 1 S. 3. 1; 4. 1, 1 K. 4. 1; 16. 21, 24, Ezr. 8. 21; 9. 1. In such cases as Nu. 34. 2, 1 Chr. 5. 9 the gen. is more common, though apposition may seem more logical.

If the personal name be second the *nota acc.* or prep. if before the appellative has to be repeated. Gen. 24. 4 **לְבָנִי** **לִיעַקּוֹן** to my son Isaac; 21. 10. Gen. 4. 2 **וְתָסַף לִלְדָת** **אֶת-הַבָּل** bore his brother Abel; and **אֶת** is usual before the proper name even when the appell. wants it, particularly if any word come between them. Is. 7. 6; 8. 2, Gen. 22. 20, 21; 48. 13, Ex. 1. 11; Jud. 3. 15, 1 K. 11. 14. On the other hand, there is no repetition of **אֶת** or prep. with appell. when second. Gen. 16. 3 **אֶת-הַנָּר שִׁפְחַתָּה** took H. her maid; 11. 31; 12. 5; 14. 16; 20. 14; 24. 59. Gen. 4. 8 **וַיַּקְם אֶל-הַבָּל אֶחָיו** rose up against Ab. his brother.—Gen. 11. 28, Jud. 8. 27, 2 S. 7. 8, 10, Is. 22. 20. Cf. Gen. 43. 28, 2 S. 11. 17.

(b) The person or thing and its class. 1 K. 7. 14 **אֲשֶׁה** a woman, a widow (widow woman); 2 K. 9. 4 **הַנֵּעֶר** the prophetical youth (not, the youthful prophet); Ex. 24. 24 **זְבַחֵי שָׁלָמִים** sacrifices (of) peace-offerings (gen. later). Deu. 22. 23, 1 S. 2. 13, 2 S. 10. 7. Gen. 21. 20 a shooter, a bowman, and 6. 17 the flood, waters; the second word merely explains the archaic or unusual first.

(c) The thing and its material, which may also be considered the individual and its general class. 2 K. 16. 17 **אֲשֶׁרָה כָּל-עַץ** an Ashera (of) any wood; Ex. 39. 17 **הַעֲלֵתָה הַזָּקָב** the cords (of) gold; Ex. 28. 17 four **טוֹרִים אֶפְנָן** rows (of) stones (gen. 39. 10); 2 Chr. 4. 13, two rows pomegranates, Ez. 22. 18, 1 Chr. 15. 19, Zech. 4. 10.—1 Chr. 28. 18 **הַכְּרוּבִים זָהָב** the cher. (of, in) gold, Lev. 6. 3. In 2 K. 16. 14 rd. perh. abs. **הַמּוֹצָה**; but cf. 23. 17.

(d) The measure, weight, or number, and the thing measured, weighed, or counted. 2 K. 7. 1, 16, 18 **סָאה סְלָת** a seah flour and two seahs barley, Gen. 18. 6, Ru. 2. 2 **כְּאַיִלָה שְׁעָרִים** about an ephah of barley. Ex.

29, 40 **רְבָעִית הַהִין יֵין** the fourth of a hin of wine; *ib.* a tenth of fine flour, Nu. 15. 4, Ex. 9. 8; 16. 33, Nu. 22. 18, 1 K. 18. 32, Lev. 6. 13.—Gen. 41. 1 **שֶׁנְתִים יָמִים** two years of time, 2 S. 13. 23, 2 S. 24. 13 **שְׁבֻעָ שָׁנִים רָעֶב** 7 years of famine; *ib.* **שְׁלֹשָׁת יָמִים דָּבָר** 3 days of pestilence. Gen. 29. 14, Nu. 11. 20, Deu. 21. 13, 2 K. 15. 13; Gen. 45. 11, 1 Chr. 21. 12, Ez. 38. 17, Dan. 11. 13, 2 K. 3. 4 100,000 rams, wool (fleeces), but 1 S. 16. 20 is not an *ass-load* of bread, but an *ass laden with b.* (text dubious).—1 K. 16. 24 **בְּכָנְכָרִים כֶּסֶף** for two talents of silver, 2 K. 5. 23, cf. v. 17; 1 S. 17. 5.

With different order, Neh. 2. 12 **אֲנָשִׁים מְעַט** men, few, Is. 10. 7; Nu. 9. 20 **יָמִים מְסֻפֶּר** days, a number (many), 2 S. 8. 8; 24. 24, 1 K. 5. 9. Ex. 27. 16 a curtain of 20 cubits.

(e) Even the thing and its quality (regarded as its substance or class), or anything which, being characteristic, may serve as specification or explanation of it. 1 K. 22. 27 **מִים לְחַץ** water of distress (scanty as in stress); Ps. 60. 5 **אֶמְرִים אֲמַת יֵין פְּרִעָלה** wine of reeling; Pr. 22. 21 **אֶמְרִים אֲמַת** words of truth, Zech. 1. 13, Is. 3. 24 *work of crisping*, Dan. 8. 13. Ez. 18. 6 **אָשָׁה נְדָה**. 1 K. 6. 7.

The usage receives large extension in the predicative form. Gen. 11. 1 the earth was one tongue; 14. 10 the vale was pits, pits (full of p.), Is. 5. 12 their feast is harp, &c., Ps. 45. 9 all thy garments are myrrh and cassia, Ezr. 10. 13 the season was rains. Gen. 13. 10, 2 S. 17. 3, 1 K. 10. 6, Is. 7. 24; 65. 4, Jer. 24. 2; 48. 38, Mic. 5. 4, Ez. 2. 8; 27. 36, Zech. 8. 13, Ps. 10. 5; 19. 10; 25. 10; 55. 22; 92. 9; 109. 4; 110. 3; 111. 7; 120. 7, Pr. 3. 17; 8. 30, Job 3. 4; 5. 24; 8. 9, 2 Chr. 9. 5, Dan. 9. 23 (cf. 10. 11).

Rem. 1. The order *Dav. the king* occurs 2 K. 8. 29; 9. 15, and in later style 1 Chr. 24. 31, &c. In 2 S. 13. 39 *רוֹד רוח חַטָּאת הַמֶּלֶךְ* (for *וְחַטָּאת רוח המלך*). In other cases the usual order is *Isaiah the prophet* Is. 39. 3, *Abiathar the priest* 1 S. 30. 7.

Hos. 5. 13 *king Jareb* is obscure; Pr. 31. 1 perhaps *L. king of Massa*.

Rem. 2. Repetition of prep. &c. before proper name has exceptions, Gen. 24. 12, 1 S. 25. 19 (but Sep. om. Nabal, cf. v. 25), Job 1. 8. With *my, thy, his people Israel* om. is more common.

Rem. 3. In most of the cases *a—e* the gen. may be used (§ 24), 1 K. 7. 10, 2 K. 5. 5, 1 Chr. 29. 4, 2 Chr. 8. 18; 9. 9, 13. Cf. Ez. 47. 4 with מִם בָּרְכִים מֵתְהִנִּים 4.

Rem. 4. In cases like 1 Chr. 28. 18 where object is def. and material indef. the latter might be in *acc.* of specification, cher. *in gold*; Lev. 6. 3 *linen garment* (g. *in linen*); and so cases like Gen. 18. 6 three *seahs fine flour*, though appos. is more natural. Ar. has four ways of connexion: appos.; the prep. *min, of* (explicative); the gen.; and *acc.* of specif. Such passages as Ps. 71. 7 עַזְמָחָסִי עַזְמָחָסִי my strong refuge, Ez. 16. 27 דִּרְכֶּךָ נְפָתָח thy lewd way, Hab. 3. 8, 2 S. 22. 33, seem cases of appos., the noun being explanatory. Of course the second noun is not gen., but an *acc.* of limitation is less natural and expressive, and cases like Ps. 38. 20 שְׁנָאִי שְׁקָר, 35. 19; 69. 5; 119. 86, Ez. 13. 22 בְּיִתְיָהּ בְּיִתְיָהּ, &c., Jer. 33. 20 בְ' הַיּוֹם בְ' יַעֲקֹב start from the gen. *the cov.* (of) *with Jacob*, and when the annexion is broken by the suff. the second noun is loosely left without prep., cf. Jer. 33. 21. An *acc.* of specification with proper name or def. noun is improbable. With Ezr. 2. 62, Neh. 7. 64, comp. Jer. 52. 20.

Rem. 5. Some cases of apparent appos. are due to errors of text. Josh. 3. 14 om. הַבְּרִית, 8. 11 om. הַמְּלֹחָמָה, cf. v. 10, as explanatory margins. Jos. 13. 5 הָאָרֶץ הַגְּבֵלָה might be like Nu. 34. 2 (but Sep. otherwise). Jud. 8. 32 perhaps עֲפָרָה like 6. 24. Is. 11. 14 rd. פְּכַתְּפָה. Jer. 8. 5 om. *Jerus.* and Ez. 45. 16 om. חָרֵן, both with Sep.

Rem. 6. The word *כל all* instead of taking gen. is often placed in appos., 2 S. 2. 9 יִשְׂרָאֵל בְּלָה, Is. all of it, 1 K. 22. 28, Is. 9. 8; 14. 29, 31, Jer. 13. 19, Mic. 2. 12; often in Ezek., 11. 15; 14. 5; 20. 40, &c. The archaic form of suff., as 2 S. 2. 9, is common, Is. 15. 3; 16. 7, Jer. 2. 21; 8. 6, 10;

20. 7 (15. 10 *rd.* קָלְלִי נִי בְּלַהֲם or בְּלַהֲם?).—In such phrases as 1 S. 4. 10 וַיַּנְסֹן אֵישׁ לְאַחֲלֵיו each is in appos. to subj. in the verb (*pl. tents* except Jud. 20. 8, 2 K. 14. 12 K'th.). In prose the plur. verb mostly precedes, but in higher style often follows, Is. 13. 8, 14.

Rem. 7. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. with the pron.; Ex. 2. 6 וַיַּרְא אֶת־תְּבִיבָה and she saw him, the child, Ez. 10. 3 בְּבָאָה רָאשׁ when he came, the man. Ex. 7. 11; 35. 5, Lev. 13. 57, Josh. 1. 2, 1 K. 21. 13 (2 K. 16. 15), Jer. 31. 1, Ez. 3. 21; 42. 14 (text?); 44. 7, Ps. 83. 12, Pr. 5. 22, Song 3. 7, 1 Chr. 5. 26; 9. 22, Ezra. 3. 12; 9. 1, Dan. 11. 11, 27.—In 1 K. 19. 21 Sep. wants “the flesh,” and in Jer. 9. 14 “this people.” The usage is common in Aram., and prevails in later style; it appears in Pr. 1-9, 10-22, but not in 25-29.

Rem. 8. When the same word is repeated in appos. intensity of various kinds is expressed; e.g. the superl. of adj., 1 S. 2. 3 *very proudly*, Is. 6. 3 *most holy*, Ecc. 7. 24 *very deep*. With nouns Gen. 14. 10, Ex. 8. 10, 2 K. 3. 16 *pits, pits* (sheer pits), Jud. 5. 22, Jo. 4. 14.—With words of time the idea of continuity, constancy, Deu. 14. 22 שָׁנָה שָׁנָה year by year. Often with prep. בְּ, Deu. 15. 20 שָׁנָה בְּשָׁנָה, 1 S. 1. 7, Nu. 24. 1, Jud. 16. 20, 2 K. 17. 4. Comp. Deu. 2. 27 *always by the road*, 16. 20 *always righteousness*. Ex. 23. 30, Deu. 28. 43.

(2) With Numerals the idea of distribution; Gen. 7. 2 *seven, seven (by sevens)*, 7. 3, 9, 15, Josh. 3. 12, Is. 6. 2; sometimes with *and*, 2 S. 21. 20, 1 Chr. 20. 6. Gen. 32. 17 *each flock separately*; 2 K. 17. 29; 25. 15.

(3) When words are joined by *and* the idea of variety is expressed; Deu. 25. 13, 14 *stone and stone* (divers weights), Ps. 12. 3, 1 Chr. 12. 34, Pr. 20. 10. The usage is very common in later style to express *respective, various, several*, 1 Chr. 28. 14 *the respective services*; v. 15 *the several lampstands*; v. 16 *the various tables*. 1 Chr. 26. 13, 2 Chr. 8. 14; 11. 12; 19. 5, &c., Ezra. 10. 14, Neh. 13. 24, Est. 1. 8, 22, and often. With **כָּל** prefixed, Est. 2. 11, 2 Chr. 11. 12 (also post-Biblical).

THE ADJECTIVE

§ 30. The adj. as attribute, being virtually in apposition to the noun, is placed after it, and agrees with it in gend., numb., and case. Gen. 21. 8 **וַיַּעֲשֵׂה מִשְׁתָּחָה גָּדוֹל** he made *a great feast*; 20. 9 **הִבְאַת עַלְיִ חֶטְאָה גָּדוֹלָה** thou hast brought on me *a great sin*; Is. 5. 9 **בַּתִּים רַבִּים לְשֻׁמֶּה** many houses shall be desolate. It also agrees in determination, being without the Art. if its noun be indef., but having the Art. if the noun be determined in any way (by Art., def. gen. or suff.). Gen. 21. 8; 20. 9 above. 2 K. 4. 9 **אִישׁ שָׁמוֹ הַגָּדוֹל** a holy man of God; 1 S. 12. 22 **אֱלֹהִים קָדוֹשׁ** his great name; 17. 13 **שְׁלַשֶּׁת בְּנֵי יְשִׁי הַגָּדְלִים** the three eldest sons of Jesse; Is. 8. 7 **מֵי הַנָּהָר הַעֲצָמִים** the many waters of the River. If there be several adj. the concord of all is the same; Is. 27. 1 **בְּחִרְבוֹ הַקְשָׁה וְהַגְּדוֹלָה וְהַחֲזָקה** with his sore and great and strong sword.

The concord of the adj. when *pred.* is the same as when it is qualificative, though liable to be less exact. The position of *pred.* in the sentence is also variable (§ 103 seq.). The *pred.* is usually indefinite.

§ 31. The adj. having no dual is used in *plur.* with dual nouns; Is. 35. 3 **בָּרְכִּים כְּשַׁלּוֹת** failing knees; 42. 7 **לְפָקַח** 7 failing eyes; Ex. 17. 12 **עֵינִים עֲרוֹת** to open blind eyes; Ez. 2. 9). Gen. 29. 17, 1 S. 3. 2, Ps. 18. 28; 130. 2, Pr. 6. 17, 18.

With collectives agreement may be grammatical in the *sing.*, or *ad sensum* in the *plur.*; 1 S. 13. 15 **הָעָם הַגִּמְצָאִים** the people that were present with him; but in v. 16 **עַמּוֹ**. § 115.

With the *plur.* of eminence the adj. is usually *sing.*; Is. 19. 4 **אֱלֹהִים צָדִיק** 10 **אֲדָנִים קָשָׁה** a harsh master. Ps. 7. 10 **אֱלֹהִים קָדִים** righteous God; but in some parts of the Hex. (E) *plur.*,

Josh. 24. 19 **אלֹהִים קָדְשִׁים** *a holy God* (cf. pl. vb. Gen. 20. 13; 35. 7). So 1 S. 17. 26 **א' חַיִם** *the living God*, Deu. 5. 23, Jer. 23. 36, but also **א' תֵּר** 2 K. 19. 4, 16. Cf. *Teraphim* of single image, 1 S. 19. 13, 16. Gen. 31. 34 (E), where Ter. is treated as pl., may be doubtful.

§ 32. The demonstrative adj. **הַוָּא**, **זֶה** *this, that*, have the same concord as other adj. But (1) they necessarily make their noun def., **הָאִישׁ הַיּוֹם** *this man, those days*, and have themselves the Art. (2) In the case of nouns determined by pron. suff. they are in Appos. without the Art., Ex. 10. 1 **אֲתַתִּי אֶלְלה** *these my signs*; and so always. (3) With another adj. or several they stand last, 1 K. 3. 6 **הַחֶסֶד הַגָּדוֹל הַיּוֹה** *this great goodness* (*v. 9*); Deu. 1. 19 **הַמְּרַבֵּר הַגָּדוֹל וְהַנּוֹרָא הַהְוֹא** *that great and terrible wilderness*; Gen. 41. 35 **הַשָּׁנִים הַטְּבוֹת הַבָּאת הָאֱלֹהִים** *these good coming years*.

Rem. 1. Occasionally the adj. precedes the noun, particularly **רַב** in plur. (sing. Is. 21. 7; 63. 7, Ps. 31. 20; 145. 7), Jer. 16. 16, Ps. 32. 10; 89. 51, Pr. 7. 26; 31. 29, Neh. 9. 28, 1 Ch. 28. 5. Ez. 24. 12 (fem. cons.) might suggest that in some instances of the sing. the adj. is used *nominally*.—Is. 28. 21 the adj. may be pred., *strange is his work*. In other cases the adj. is independent and the consn. apposition, Is. 23. 12 *thou violated one*, virgin, &c.; 53. 11 perhaps the place of **צַדִּיק** is due to attraction of vb. **צַדִּיק**; 10. 30 also apposition, *thou poor one*, Anathoth (Ew. *al. would rd. עַנְיָה imp. answer her*). Jer. 3. 7, **בְּנוֹרָה** *treacherous*, her sister.

Rem. 2. Sometimes the noun is defined and adj. without the Art. (1) Numerals as **אֶחָד** *one*, and words similarly used as **אֶחָר** *another*, **רַבִּים** *many*, being def. of themselves, may dispense with Art. Gen. 42. 19 (Art. *v. 33*), 1 S. 13. 17, 2 K. 25. 16, Jer. 24. 2, Ez. 10. 9; Gen. 43. 14, Jer. 22. 26, Ez. 39. 27. (2) In some cases the adj. is *acc.* of condition, or at any rate of the nature of pred. Gen. 37. 2, Nu. 14. 37,

1 S. 2. 23 (Sep. wants), Is. 57. 20 (11. 9?), Ez. 4. 13; 34. 12, Hag. 1. 4, Ps. 18. 18; 92. 12.—Is. 17. 6 prob. *rd.* **סְעִיף הַפ'**. (3) Possibly euphony in some cases led to om. of Art. 2 S. 6. 3, unless *new cart* expressed a single idea (cf. Mic. 2. 7) to which Art. was prefixed. (4) Other exx. Jer. 2. 21, where Hitz. suggests that סָרֵי הַגֶּן may = **הַסּוֹרִים לְנֶפֶן** = נֶבֶת וְגַמְאָס (cf. 1 K. 19. 11) at any rate. Dan. 8. 13; 11. 31. So formulas like אֲחִים, אֱלֹהִים חַי the living God.

In other cases the adj. is defined and noun without Art. (1) Numerals and similar words like **כַּל**, having a certain definiteness of their own, may communicate it to their noun, which then dispenses with Art. Gen. 21. 29; 41. 26, Nu. 11. 25, cf. 2 S. 20. 3, Gen. 1. 21; 9. 10. (2) Certain half-technical terms came to be def. of themselves, as *court, gate, entrance, &c.* (§ 22, R. 4): *court* 1 K. 7. 12, 2 K. 20. 4 (K're), Ez. 40. 28, 31 (47. 16 text obscure); *gate* Ez. 9. 2, Zech. 14. 10 (Neh. 3. 6, gate is cons.); *entrance* Jer. 38. 14. So *way* 1 S. 12. 23, Jer. 6. 16 (cf. Jud. 21. 19); *day*, particularly with ordinals, Gen. 1. 31, Ex. 12. 15; 20. 10; Deu. 5. 14, Lev. 19. 6; 22. 27; cf. Is. 43. 13 **מִיּוֹם**. (3) Other exx. 1 S. 6. 18; 16. 23, 2 S. 12. 4, Jer. 6. 20; 17. 2 (Ps. 104. 18); 32. 14 (text obscure), Zech. 4. 7, Neh. 9. 35, Ps. 62. 4, Ez. 21. 19 (text uncertain). 2 K. 20. 13 rather as Jer. 6. 20 than as Song 7. 10. 1 S. 19. 22 *rd.* perhaps **הַפְּנִין** (Sep.) for **הַנְּדָל**. (4) With ptcp. Jud. 21. 19, Jer. 27. 3; 46. 16 (Zech. 11. 2).

Rem. 3. The usage § 32 (2) goes throughout all stages of the language, Gen. 24. 8, Ex. 11. 8, Deu. 5. 26; 11. 18, Josh. 2. 14, 20, Jud. 6. 14, 1 K. 8. 59; 10. 8; 22. 23, Jer. 31. 21, Ezr. 2. 65, Neh. 6. 14; 7. 67, 2 Chr. 18. 22; 24. 18, Dan. 10. 17.—Josh. 2. 17 is doubly anomalous (cf. Jud. 16. 28). The demons. is without Art. sometimes in the phrase **בְּלִילָה הָאָ** on that night, Gen. 19. 33; 30. 16; 32. 23, 1 S. 19. 10, cf. Ps. 12. 8 (§ 6, R. 1). 1 S. 2. 23 text dubious.—On the other hand 2 K. 1. 2; 8. 8, 9 *rd.* **חַי** (cf. Jer. 10. 19). In 1 S. 17. 17 *num.* may define **כָּל** (1 S. 14. 29?). In 1 S. 17. 12 text faulty.

The order § 32 (3) may be changed when adj. is em-

phatic, 2 Chr. 1. 10, or when other specifications are linked to it, Jer. 13. 10.

Rem. 4. When two adj. qualify a *fem.* noun the second is sometimes left in *mas.* 1 K. 19. 11 רוח גְּדוֹלָה וְחַזֶּק a *great* and *strong* wind, Jer. 20. 9 (1 S. 15. 9). And in cases of a commodity and its measure or number the adj. may agree with the commodity as the main thing, 1 S. 17. 17 *this ephah of parched corn*; v. 28.

Rem. 5. The adj. is sometimes used nominally and put by the noun in *gen.*; 2 K. 18. 17 חִיל בְּבֵיד a *great force*, Is. 22. 24 בְּלִכְבֵּד הַקְטָן all vessels of the *smallest*, Song 7. 10 יְמִין הַתּוֹב wine of the *best*. Deu. 19. 13; 27. 25, Jer. 22. 17 (cf. 2 K. 24. 4), Nu. 5. 18, 2 K. 25. 9 (Am. 6. 2?), Zech. 14. 4, Ps. 73. 10; 74. 15 (cf. Ex. 14. 27); 78. 49; 109. 2, 2 Chr. 4. 10, Ecc. 1. 13; 8. 10.—Other exx. of adj. used nominally, Gen. 30. 35, 37 (exposing the *white*), Deu. 28. 48 (and *nakedness*), Josh. 3. 4 (*a distance*), Jud. 9. 16; 14. 14 (*sweetness*), Josh. 24. 14, 2 K. 10. 15 (perh. om. חַתָּה), Jer. 2. 25; 15. 15; 30. 12, Is. 28. 4 (flower of a fading thing), v. 16, Ps. 111. 8, Job 33. 27 (perverted *right*).—Conversely the noun may be put in *gen.* by the adj. used nominally, often with superlative meaning, Jud. 5. 29 (the *wisest*), Is. 19. 11; 35. 9, Ez. 7. 24; 28. 7. Ex. 15. 16, 1 S. 16. 7; 17. 40, Jer. 15. 15, Ps. 46. 5; 65. 5. Pr. 16. 19, שְׁפֵל might be inf.

Rem. 6. The adj. when it expresses the characteristic attribute of the noun is sometimes used instead of it; Is. 24. 23 הַלְּבָנָה the moon (*the white*), הַחַפּוֹה the sun (*the hot*), 30. 16 קָל the horse (*swift*), Jer. 8. 16, Mal. 3. 11 הַאֲכֵל the consumer (*locust*). Mostly in poetry and less common than in Ar.

§ 33. The language possesses no elative form of the adj. Comparison is made by the simple form, followed by prep. מִן, Gen. 3. 1 עֲרוֹם מִלְּכָל חַיָּת הַשְׁרָדָה more *cunning than all the beasts*; Deu. 11. 23 גּוֹים גָּדוֹלִים מִפְּנָם nations *greater*

than you; Hos. 2. 9 כִּי טוֹב לִי אָז מֵעַתָּה it was *better* for me than *now*; 1 S. 9. 2 גָּבָהּ מְכֻלָּהָם *taller*. Jud. 14. 18, 1 S. 24. 18, 2 S. 19. 8. With *better* the subj. is often a clause (inf.), Gen. 29. 19, Ps. 118. 8, 9, Pr. 21. 3, 9 (§ 89).

(b) The quality (*tertium comp.*) is often expressed by a verb, Gen. 41. 40 אָגָדֶל מִטְהָה I will be greater than thou; 29. 30 וַיַּאֲהַב אֶת־רִיחָל מִלְאָה he loved R. more than L., 2 S. 1. 23 מִנְשָׁרִים קָלִי מִאֲרוֹת גַּבְרוֹת they were swifter than eagles and stronger than lions. Gen. 19. 9 עַתָּה נִרְעַלְתָּה now will we treat thee worse than them. Gen. 37. 4; 48. 19, Deu. 7. 7, Jud. 2. 19, 1 S. 18. 30, 2 S. 6. 22; 18. 8; 20. 5, 6, 1 K. 5. 10, 11; 10. 23; 14. 9.

§ 34. The superlative is expressed by the simple adj. with Art., or followed by gen. of a noun or pron., 1 S. 17. 14 בְּתֵי וְרִיד הָוֶה הַקְּטָן and David was *the youngest*; 18. 17 הַגָּדוֹלָה my *eldest* (elder) daughter, Deu. 21. 3. — 2 K. 10. 6 גַּדְלֵי הַעִיר the greatest men of the city; Jer. 6. 13 מִקְטָנִים וְעַד־גִּדְולִים from *the least* of them, &c. Gen. 9. 24; 10. 21; 29. 16; 42. 13; 43. 29, Jud. 6. 15; 15. 2, 1 S. 9. 21, Mic. 7. 4, Jon. 3. 5, 2 Chr. 21. 17, Ps. 45. 13, Job 30. 6 (§ 32, R. 5). Absolute superlativeness is expressed by **מִאֵד** *very* (a noun in *acc.*), Jud. 3. 17 בְּרִיא **מִאֵד** *very fat*, Gen. 12. 14; 41. 31, which may be intensified by prep. 1 K. 1. 4 עַד תְּנַעֲרָה יְפֵה the girl was *extremely pretty*, 2 S. 2. 17, Gen. 27. 33; in later style בְּמִאֵד **מִאֵד** Ez. 9. 9; or **מִ'** is repeated without prep., Nu. 14. 7.

Rem. 1. In form a few words correspond to the Ar. elative ('afdalu), as אַכְּבָב *cruel*, אַכְּבָר *deceptive*, אַיִתָּן *perennial*. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, *red*; 'ahmaqu, *foolish*.

Rem. 2. The adj. or verb with **מִן** may often be rendered by *too*, or *rather than*. Gen. 18. 14 דָּבָר מִן הַיּוֹפֵל *is anything too hard for Je.?* (Deu. 17. 8, Jer. 32. 17, 27), Jud. 7. 2, רַב מִהְכִּיל *too many for me to give*, 1 K. 8. 64 קְטַנָּה מִתְפָּתִח *too small*

to contain, Gen. 4. 13 נְדוֹל מִנְשׂוֹא too great to bear, Ps. 61. 3 the rock יְרוּם מַפְנֵי too high for me, Is. 49. 6 too light to be, Ex. 18. 18, 1 K. 19. 7, Gen. 26. 16; 36. 7, Ru. 1. 12, Hab. 1. 13, Ps. 139. 12 too dark for thee (to see). So with מַעַט Isa. 7. 13 is wearying men *too little?* Nu. 16. 9.—Hos. 6. 6 knowledge of God *rather than burnt-offerings*; Ps. 52. 5 evil *rather than good*, Hab. 2. 16, 2 S. 19. 44, where perhaps *rd.* בֶּדֶר for בָּכָר, first-born *rather than thou* (Sep.).

Rem. 3. The word expressing the quality is occasionally omitted, Is. 10. 10 (*greater or more*) *than those of Jer.*, Job 11. 17 (*clearer*) *than noon*. In Mic. 7. 4; Is. 40. 17; 41. 24, Ps. 62. 10, מַהֲבֵל the prep. is partitive or explicative, *of* (*consisting of*) vanity.

Rem. 4. The consn. with מֵן is sometimes virtually a superlative, 1 S. 15. 33 הַשְׁבֵל מִנְשִׁים אַפְךָ the most bereaved of women (lit. bereaved above w.).—A superl. sense is expressed by joining a noun with its own *pl.* in the gen., Gen. 9. 25 a slave of slaves (*lowest slave*), Ex. 26. 33 holy of holies (*most holy*), Is. 34. 10 eternity of eternities (*all eternity*), Ecc. 1. 2 vanity of vanities (*absolute vanity*), Song 1. 1, Ez. 16. 7, Deu. 10. 17, 1 K. 8. 27, though such phrases had at first sometimes a lit. sense.

Rem. 5. Just as the simple adj. the abstract noun with gen. conveys superl. meaning, as טוב the best, Gen. 45. 18, Is. 1. 19, מִיטָב the best 1 S. 15. 9, 15, מִבְחָר the choicest Ex. 15. 4, Deu. 12. 11, רָאשִׁית, רָאשׁ the chiefest, Nu. 24. 20, Am. 6. 1, 6.

Rem. 6. A kind of superl. sense is given to a word by connecting it with the divine name. Probably the idea was that God originated the thing (as Ar.), or that it belonged to Him, and was therefore extraordinary. Sometimes the meaning appears to be “in God’s estimation,” Gen. 10. 9. Cf. Jon. 3. 3 עִיר גְּדוֹלָה לְאֱלֹהִים (Acts 7. 20); Ps. 36. 7; 68. 16; 80. 11; 104. 16, Song 8. 6, 1 Chr. 12. 23.—1 S. 14. 15; 26. 12 (Gen. 30. 8 seems different).

THE NUMERALS

§ 35. The numeral *one* is an adj., having the usual place and concord (§ 30). I S. 2. 34 בַּיּוֹם אֶחָד *in one day*, I K. 18. 23 הַפְּרֵר הַאֶחָד *the one ox*, Gen. II. 6 שְׁפָה אֶחָת *one speech*, 32. 9 הַמִּטְנָה הַאֶחָת *the one camp*. II. I.

Rem. 1. In later style *one* sometimes precedes its noun, Neh. 4. 11, Dan. 8. 13, Nu. 31. 28, Song 4. 9.

Rem. 2. It is also construed nominally, followed (a) by gen., Gen. 22. 2 אֶחָד הַחֲרִים *one of the mountains*, 2 S. 2. 1, Job 2. 10; (b) by prep. מִן, Gen. 3. 22 אֶחָד מִפְנֵי *one of us*, 2. 21. The short form usual in this case (Lev. 13. 2, Nu. 16. 15, I S. 9. 3, I K. 19. 2; 22. 13, 2 K. 6. 12; 9. 1, &c.; cf. otherwise I S. 16. 18; 26. 22, 2 S. 2. 21, &c.) might be cons. before prep. (§ 28, R. 1), but in some cases at least it must be a form of *abs.*, Gen. 48. 22, 2 S. 17. 22, Is. 27. 12, Zech. II. 7. (c) It is itself governed in gen. by its noun (§ 32, R. 5), Lev. 24. 22, 2 K. 12, 10, Is. 36. 9. (d) With prep. מִן before it, it is a strong *any*; Lev. 4. 2 מִאֶחָת מִתְהַפֵּה *any of these things*, Lev. 5. 13, Deu. 15. 7, Ez. 18. 10 (text obscure). So in Ar. after a neg.

§ 36. The Numerals 2–10 are nouns, being followed by the thing enumerated either in Appos. (permutative, § 29), or in the gen. (explicative, § 24). Or, chiefly in later style, the thing may precede and the Num. follow in Appos. The thing enumerated is *plur.*

(a) With *indef.* nouns or expressions (cons. with *indef. gen.*) the Num. is mostly *abs.* and the noun in Appos. Gen. 29. 34 עֲשָׂרֶה גַּמְלִים 10 שְׁלָשָׁה בָּנִים *ten camels*. I K. 3. 16 שְׁתִים נָשִׁים *two women*. Deu. 19. 2 שְׁלֹשֶׁת עָרִים 10 שְׁבַע שָׁנִים *three cities. seven years.* There are exceptions, 2 K. 5. 22; and in the case of *two* the cons. is more common than *abs.* even before *indef. noun.* There are also two general exceptions—(1) With יְמִים *days* the cons. is usual; Jud. 19. 4 שְׁלֹשֶׁת יְמִים 3 *three days.* Deu.

5. 13; 16. 4, 8, 13, but cf. 2 K. 2. 17. (2) So before other Num. 1 S. 25. 2 שָׁלַשׁת אֱלֹפִים *three thousand*. Jos. 8. 12 חֵמֶשׁת אֱלֹפִים *five thousand*. 1 K. 5. 30 שְׁלַשׁ מֵאוֹת *three hundred*, Jud. 4. 13.—Jos. 1. 11; 2. 16; 3. 2; 6. 3; 7. 3; 8. 12, Jud. 3. 29; 4. 6; 15. 11, 1 S. 26. 2. Cf. Rem. 1.

(b) With noun determined by Art. or def. gen. the Num. is mostly in *cons.* with gen. of noun. Deu. 10. 4 עֲשָׂרֶת 10 שְׁבָעַת בָּנָיו *his seven sons*. Gen. 40. 12, 18, Nu. 23. 4, Jud. 14. 12; 18. 7, 1 S. 17. 13 (20. 20?), 2 S. 21. 22; 23. 16, 1 K. 21. 13, 2 K. 25. 18. There are exceptions, cf. 1 S. 17. 14. Cases like Am. 1. 3, 6, 9, &c., are according to § 20, R. 2.

(c) The Num. may follow the noun in Appos.—mostly in later style. 1 Chr. 12. 39 יְמִימִים שְׁלֹשֶׁה *three days*. Dan. 1. 12. 1 Chr. 22. 14; 25. 5, 2 Chr. 3. 12; 4. 8, Neh. 2. 11, Dan. 1. 5, 15, Ezr. 8. 15, cf. Jos. 21 *pass.* Ex. in earlier books are comparatively rare, Gen. 32. 15, 16. In 1 S. 1. 24 *rd* בְּפִרְמָשָׁלָשׁ.

Rem. 1. Additional ex. of *a*. Gen. 30. 20; 45. 23; 47. 2, Deu. 16. 9, 16; 17. 6, Jos. 6. 4, Jud. 9. 34; 16. 8, 1 S. 1. 8; 25. 5, 2 S. 21. 6, 1 K. 5. 28; 7. 4, 30; 10. 19; 17. 12; 18. 23; 21. 10, 2 K. 2. 24, Jer. 2. 13. There are exceptions, 1 K. 11. 16.

Rem. 2. The position of the Num. before the noun is almost exclusive in earlier writings, and is common at all times. This is true of all Num., whether units or higher numbers. The position after the noun occurs in Kings, is not unusual in P., and becomes very usual in Chr., Ezr., Neh., Dan., &c.¹

¹ Sven Herner, *Syntax der Zahlwörter im Alt. Test.*, Lund, 1893. This careful Treatise pays particular attention to the literary age of the various usages.

Rem. 3. The *gend.* is sometimes inexact. Gen. 7. 13 (due to mas. form of noun), cf. Ex. 26. 26; Job 1. 4, Ez. 7. 2, Zech. 3. 9, 1 Chr. 3. 20, Ez. 45. 3 Kth.—The noun is sometimes sing. after units in the case of words used collectively, 2 K. 8. 17; 22. 1 (year), 25. 17 (cubit), Ex. 21. 37 (**צָאן בָּקָר**), cf. Gen. 46. 27; and in cases where the thing weighed or measured is omitted (§ 37, R. 4). Gen. 24. 22, Jud. 17. 10, 1 S. 10. 4; 17. 17; 21. 4, Ex. 16. 22. In Ez. 45. 1 *rd.*, breadth *twenty thousand*.

Rem. 4. The Num. 2, 3, 4, 7 may take suffixes, as **שְׁנַיִם** *we two*, both of us, **שְׁלֹשֶׁתְּמָ** *they three*, &c. Nu. 12. 4, 1 S. 25, 43, 2 S. 21. 9, Ez. 1. 8, Dan. 1. 17, cf. 2 K. 1. 10 *his fifty*.—The *order* is to be observed: Gen. 9. 19 **שְׁלֹשָׁה אֱלֹהִים** *these three*, 1 K. 3. 18 **שְׁתִים אֲנָחָנוּ** *we two*. Gen. 22. 23, Deu. 19. 9, 1 S. 20. 42. So gen. Ex. 21. 11, 2 S. 21. 22, Is. 47. 9.

Rem. 5. The language says *two three*, &c. (without *or*), as Engl. 2 K. 9. 32, Is. 17. 6, Am. 4. 8.

§ 37. Numerals above the units mostly have the noun in *plur.* (except collectives and words of *time, measure, and weight*). They stand in Appos., and mainly precede their noun—but may follow (chiefly in later style). When they follow, the noun is *plur.*, even though otherwise employed in sing.

(a) The Num. 11–19. Gen. 37. 9 **אַחֲרֵי עֲשָׂר כָּנָבִים** *eleven stars*. 2 S. 9. 10 **חָמֵשָׁה עֲשָׂר בָּנִים** *fifteen sons*. Jos. 4. 8 **שְׁתִי עָשָׂר הָעָשָׂר אָבָנִים** *twelve stones*. Gen. 32. 23; 42. 13, Ex. 15. 27; 24. 4, Deu. 1. 23, Jud. 3. 14, 2 S. 2. 30; 9. 10; 19. 18, 1 K. 18. 31, 2 K. 14. 21. Ex. 27. 15, Nu. 17. 14; 29. 14, 15, Jos. 15. 41.

(b) The tens, 20–90. Jud. 12. 14 **אֶרְבָּעִים בָּנִים** *forty sons*. Gen. 18. 24 **חֵמֵשׁים צְדִיקִים** *fifty righteous*. Exceptional order, Gen. 32. 15, 16 **אֶתְנָת עָשָׂרִים** *twenty she-asses*, &c. Gen. 18. 26, 28, Ex. 15. 27; 21. 32, Jud. 1. 7; 8. 30; 10. 4; 12. 14; 14. 11–13, 2 S. 3. 20; 9. 10, 2 K. 2. 16; 10. 1; 13. 7; 15, 20, Ez. 42. 2; 45. 12.

(c) Numbers composed of tens and units, *e.g.* 23, are treated as a single number *twenty-and-three*; and as they stand in Appos. the unit remains in the *Abs.* (cases like 2 K. 2. 24 are exceptional). The *gend.* of the unit is, of course, determined by the noun: Jud. 10. 2 עָשָׂרִים וּשְׁלֹשׁ שָׁנָה 23 years. The order *three-and-twenty* also occurs—chiefly in later style. It also belongs to later style to separate the elements of the Num., repeating the noun with each, as *twenty year and three years*, or the reverse order (mainly with the word *year*).

Jud. 7. 3 עָשָׂרִים וּשְׁנַיִם אֶלָף 22 thousand (cf. Rem. 1). Nu. 7. 88 עָרְבָעָה פָּרִים 24 oxen. Nu. 35. 6, Jos. 19. 30; 21. 39, Jud. 10. 3; 20. 15, 35, 46, 2 K. 10. 14, Ez. 11. 1, 1 Chr. 2. 22; 12. 29.—Gen. 11. 24, Ex. 38. 24, Nu. 3. 39, 43; 26. 22; 31. 38, Jud. 20. 21.—Gen. 5. 15; 12. 4; 23. 1; 25. 7. Cf. Gen. 5 *pass.*, Gen. 11. 13–25. Lev. 12. 4, 5 (repet. of *days*), cf. Num. 31. 32 seq. (thousand).

(d) The usage is the same with *מֵאָה hundred*, *מֵאוֹת* (all in abs.; cons. *מֵאת* in later style); and *אֶלָף thousand*, *אֶלְפִים* (cons. occasional, Ex. 32. 28, Job 1. 3). 1 K. 18. 4 *מֵאָה נְبִיאִים* 100 prophets. Jud. 15. 4 שְׁלֹשׁ-מֵאוֹת שִׁיעֻלִים 300 foxes. 1 K. 3. 4 *אֶלָף מֵאָה אַיִלִים* 1000 burnt-offerings. 2 K. 3. 4 עֲלוֹת 100,000 rams (Rem. 1). 2 K. 18. 23 *אֶלְפִים סְוִקִים* 2000 horses. Ex. of *hundred*: Jud. 7. 22, 1 S. 17. 7; 18. 25; 25. 18; 30. 21, 2 S. 3. 14; 8. 4; 14. 26; 16. 1, 1 K. 7. 20; 10. 17; 11. 3, Jos. 7. 21. Ex. of *thousand*: 1 S. 13. 5; 17. 5, 1 K. 5. 6, Job 42. 12.

(e) While, however, the Num. 11 and upward are construed with plur., except with collectives and words of *time*, *weight*, and *measure*, there is a natural tendency in enumerations to regard the thing enumerated as forming a *class* or *genus*, and to use the sing.; cf. § 17. Ex. 24. 4, Jud. 21. 12, 2 S. 8. 4; 23. 8, 1 K. 5. 12; 9. 14, 2 K. 24. 14. Comp. 1 K.

10. 16 with 17, and 2 K. 2. 16 with 17; Ex. 26. 19 with 36. 24. The sing. is chiefly used with things which one is accustomed to count; the sing. *king*, 1 K. 20. 1, 16, is unusual. Rem. 1.

(f) When the expression is def. the Art. usually goes with the noun, and the Num. is def. of itself. Jud. 7. 7 **שָׁלַשׁ מֵאוֹת אִישׁ** *the 300 men* (Rem. 1). 17. 3 **וּמִאַה מְאַתִּים** *the 1100 (shekels) of silver*. 1 S. 30. 21 **הַכֶּסֶף** *the 200 men*. Gen. 18. 28, Deu. 9. 25, Jos. 4. 20, Jud. 7. 22; 18. 17, 1 K. 7. 44, 2 Chr. 25. 9, Ex. 26. 19; 36. 24.

Rem. 1. Words used in sing. in the cases *a—d* are **יֹם** *days*, **שָׁנָה** *years*, **אִישׁ** *men* (esp. of troops), **אֲפָמָה** *thousands*, **קָפָע** *cubits* (often pl.), **בָּת**, **כָּרֶב** *measures*, **כָּפֶר** *talents* (also pl.), **פָּרָה** *oftenest pl.) &c.*; and collect. as **רָגִילִי** *infantry*, **רָכֶבֶת** *chariots*, **נָפְשׁ** *persons*, **בָּקָר** *cattle*, **צָאן** *sheep*. Usage fluctuates; cf. § 17.—Adj. and words in Appos. may agree grammatically in sing. 1 S. 22, 18, 1 K. 20. 16, or *ad sensum* in pl. Jud. 18. 16, 1 K. 1. 5.

Rem. 2. In eleven the forms **עָשָׂרִי עָשָׂר**, **עָשָׂרָה עָשָׂרִי** occur Deu. 1. 3, Jer. 1. 3; 39. 2, Ez. 26. 1, but chiefly belong to later style. In twelve the forms **שְׁנִים עָשָׂר**, **שְׁתִּים עָשָׂרִי** are usual, the cons. **שְׁנִי** &c., comparatively rare.

Rem. 3. The form *twenty-and-three* (in c) is the older order and the one usual at all times, i.e. the larger number first and the two joined by *and*. The same order is usual when there are higher numbers, thus: hundreds *and* tens *and* units; thousands *and* hundreds *and* tens, &c. It is characteristic of later style (occasionally in Kings) to put the smaller number first or omit the *and*. Cf. Ezr. 2 or Neh. 7 *pass.*, Nu. 4. 36, 1 K. 10. 14. The repet. *20 year and 3 years* or reverse order is almost peculiar to P.¹

Rem. 4. Words readily understood in expressions of weight, measure, or date are often omitted, as *shekel*, *ephah*, *day*, Gen. 24. 22 **עָשָׂרָה וְהָבָת** *ten (shekels) gold*, Ru. 3. 15 **שְׁשָׁנִים** *six (ephahs) of barley*, Gen. 20. 16; 45. 22, 1 S. 10. 3, 4;

¹ According to Herner, § 12, only 1 K. 6. 1 outside of P.

17. 17, 1 K. 10. 16. On om. of *day*, § 38c. The consn. Ex. 26. 2 אֶרְבָע בְּאַמְתָה four by the cubit, four cubits, is common in later style. Ez. 40. 5, Zech. 5. 2, 1 Chr. 11. 23.

Rem. 5. Numerals as independent nouns may take the Art. Gen. 18. 29 הַאֲרֵבִים the forty. 2 K. 1. 13 הַשְׁלִישִׁי the third fifty; v. 14 the former (pl.) fifties; with suff. v. 10. Gen. 14. 9, Nu. 3. 46, Deu. 19. 9, 2 S. 23. 18 seq. In most other cases the Num. is without Art., though there are exceptions. Jos. 4. 4 שְׁנִים הַעֲשֵׂר אִישׁ the twelve men, Nu. 16. 35, Ex. 28. 10.

Rem. 6. After *eleven* and upwards the sing. noun, particularly of material or commodity, is probably in *acc.* of specification. § 71.

§ 38. The Ordinals.—(a) The ordinals *first—tenth* are adj. and used regularly (Gr. § 48. 2). Jud. 19. 5 בַּיּוֹם הַרְבִיעִית on the fourth day. 2 K. 18. 9 בַּשְׁנִיה הַרְבִיעִית the fourth. So always in stating the number of the month (cf. c), 1 Chr. 27. 2-13.

(b) From *eleventh* upwards the Card. numbers do duty for ordinals, and Art. is not generally used with the noun. Deu. 1. 3 בְּאֶרְבָעִים שְׁנִיה in the fortieth year. 2 K. 25. 27 בְּשְׁנִים עָשֵׂר חֶדֶש in the twelfth month. Ex. 16. 1, Deu. 1. 2, 3, 2 K. 25. 27, Jer. 25. 3, 1 Chr. 24. 12-18; 25. 18-31.

(c) In stating dates there are some peculiarities. 1. The gen. "of the month" is circumscribed by prep., לְחֶדֶש, and *day* is often omitted. Ex. 16. 1 יּוֹם לְחֶדֶש on the fifteenth day of the month. 2 K. 25. 27 בְּעֶשֶׂרִים וּשְׁבָעָה לְחֶדֶש on the 27th of the month. Even the Card. 1-10 are greatly used in this case, mostly with om. of *day*. 2 K. 25. 8 בְּשְׁבָעָה לְחֶדֶש on the seventh. Deu. 1. 3 בְּאֶחָד שְׁנִיה on the first. Gen. 8. 5, Lev. 23. 32, Ez. 1. 1, Zech. 7. 1, cf. 2 Chr. 29. 17, Ezra. 3. 6.

2. The word *year* is very often put in cons. before the whole phrase, Num. and year. 2 K. 8. 25 בְּשָׁנַת שְׁנִים לְחֶדֶש in the year of twelve years (the twelfth year),

1 K. 16. 8, 15, 29, 2 K. 8. 25; 14. 23; 15. 13, 17, 23, 27; 25. 8. And with *year* understood: 1 K. 15. 25, 28 בָשְׁנַת שְׁתִים the *year of two years* (*second year*). 1 K. 16. 10; 22. 41, 2 K. 3. 1; 15. 30, 32; 18. 10; 24. 12, Zech. 7. 1, Ezr. 5. 13, Neh. 1. 1, Dan. 1. 21; 2. 1.

Rem. 1. The adj. **אחד** *one* is very often used for *first*, Gen. 2. 11 seq.; 4. 19, Ex. 1. 15, Nu. 11. 26, 2 S. 4. 2, Ru. 1. 4.

Rem. 2. The word *year* is also construed with gen. of the *def. Ordinal*. 2 K. 17. 6 בָשְׁנַת הַמֶּשְׁעֵנִית in the *year of the ninth year*. 2 K. 25. 1, Jer. 32. 1, Ezr. 7. 8, Neh. 2. 1; 5. 14.—In c the form בָעֵשֶׂר לְהַדָּשׁ is used for *on the tenth of the m.* (spelling plenary except Ex. 12. 3).

Rem. 3. The Art. seems used with the Num. in cases where the whole expression is def., as Lev. 25, 10, 11 *the fiftieth year* (*of jubilee*), Deu. 15. 9 *the seventh year* (*of manumission*), 1 K. 19. 19; but occasionally in other cases, Ex. 12. 18, Nu. 33, 38, 1 K. 6. 38, 1 Chr. 24. 16; 25. 19; 27. 15. Its place varies, 1 K. 19. 19 **שְׁנַיִם הַעֲשֵׂר** with 1 Chr. 25. 19 **הַשְׁנָנִים עָשָׂר**.

Rem. 4. *Distributives*.—(a) These may be expressed by Card. with ל to: 1 K. 10. 22 **אַחַת לִשְׁלָשׁ שְׁנַיִם** once to = *every three years*. Ex. 16. 22, 1 K. 5. 2, Ez. 1. 6. (b) By repeating the Num. Gen. 7. 2, 3, 9, 15, Ex. 17. 12, 1 K. 18. 13, Ez. 40. 10. § 29, R. 8. Very often the whole phrase is repeated, Is. 6. 2 *six wings, six wings to each*, Jos. 3. 12, Nu. 13. 2; 34. 18, Ex. 36. 30.

Rem. 5. *Multiplicatives* are expressed variously.—Thus: *as much as you, they, &c.*, by **כֹּה**, 2 S. 24. 3, Jer. 36. 32, Deu. 1. 11.—*double* by **מִשְׁנָה**, used in Appos. either before or after the noun, Gen. 43. 12 (after), 15 (before), Ex. 16. 5, 22. Also by **שְׁנַיִם**, Ex. 22. 3, 6, 8, *twofold*.—By the *du. fem.* of Num., as 2 S. 12. 6 **אַרְבָּעִתִים** *fourfold*. Gen. 4. 15 **שְׁבֻעִתִים** *sevenfold*. Is. 30. 26, Ps. 12. 7. Or by simple Card. Lev. 26. 21, 24, cf. Gen. 4. 24.—By **ידּוֹת** (*hands*), Gen. 43. 34 *fivefold*, Dan. 1. 20 *tenfold*. Comp. Gen. 26. 12 **מֵאָה שָׁעִירִים** *a hundredfold*.

Times is expressed by פְּעֻם (*beat*). Gen. 2. 23 *this time*. Jos. 6. 3 פ' אַחַת *one time*. Neh. 13. 20 פ' וּשְׁתִים *once or twice*. Gen. 27. 36; 43. פְּעֻמִים 10 *two times*. Ex. 23. 17 שְׁלֹשׁ פְּעֻמִים *three times*, &c. Gen. 33. 3, Nu. 14. 22, 2 K. 13. 19, Job 19. 3, Neh. 4. 6.—2 S. 24. 3 *100 times*. Deu. 1. 1 אלף פְּעֻמִים 11 *1000 times*, 1 K. 22. 16.—The word *time* may be omitted. 2 K. 6. 10 שְׁנָתִים, אַחַת *once, twice*. 1 K. 10. 22, Job 40. 5. Also בְּשַׁתִּים, בְּאַחֲתִים *a second time*, Gen. 41. 5, Is. 11. 11; שְׁלֹישִׁת *a third time*, 1 S. 3. 8, *a seventh time* 1 K. 18. 44.—Other words for *times* are רְגֵלִים *rites* Ex. 23. 14, Nu. 22. 28, 32, 33; and Gen. 31. 7.

Rem. 6. *Fractions*.—Apart from חֶצֶן *half*, 1 K. 16. 21, &c., fractions are formed: (a) by separate words, as רְבָע *a fourth*, Nu. 23. 10, 2 K. 6. 25; חֶמֶשׁ *a fifth*, Gen. 47. 26. The analogy has not been followed in other cases (cf. Ar. *tholth* a third). The form רְבָע also, 1 S. 9. 8. For a tenth עֲשֶׂרֶת (pl. עֲשָׂעִים), peculiar to P. The tithe is מְעֹשֵׂר. (b) By the fem. of Ordin. as שְׁלֹשִׁית *a third*, 2 S. 18. 2, 2 K. 11. 5, Ez. 5. 2, 12; רְבָעִית *a fourth*, Nu. 15. 4, Neh. 9. 3. So the others, Gen. 47. 24, Lev. 5. 11, 16, 24, Ez. 4. 11; 45. 13. Above tenth the Card. must be used, Neh. 5. 11, *the one per cent*. The noun of measure, weight, &c., usually has the Art. after the fraction, Ex. 26. 16, Nu. 15. 4; 28. 14, 1 K. 7. 31, 32, 2 K. 6. 25, Ez. 45. 13; 46. 14.

Obs.—In prose composition these general rules may be safely followed. 1. Place all numerals before their noun. 2. The units take their noun in pl.; before an indef. noun they are in the abs., except *two*; before a def. noun in cons.; also in cons. before the word *days* and before other numerals. 3. The numbers 11–19 have fixed forms (Gr. § 48), but the second form of 11 and 12 may be neglected. 4. The numbers 11 and upwards take their noun in pl., except collectives, and words of *time, weight, and measure*, though usage is not uniform, § 37, R. 1. 5. Compound numbers like 23 form one number *twenty-and-three* (in this order), the unit in abs., but its gender regulated by the noun. So in greater numbers the largest first, and each class joined by *and*, as 6000 and 300 and 50 and four. 6. The rules for Ordinals, § 38.

SYNTAX OF THE VERB

THE PERFECT

§ 39. The simple perf. is used to express an action completed either in reality or in the thought of the speaker.

The perf. is used to express completed actions where Eng. also uses past tenses.—(a) Like the Eng. past tense, to denote an action completed at a time indicated by the narrative, as Gen. 4. 26 אֲזַה הִתְחַלَ then it was begun (began men); or completed in the indefinite past, Job 1. 1 אִישׁ דָּנָה there was a man. Gen. 3. 1; 15. 18; 22. 1; 29. 9; 31. 20. Even if the finished action may have extended over a period of time, unless it is desired to mark this specially, the simple perf. is employed; Gen. 14. 4, twelve years עָבְדוּ they served, I K. 14. 21, and often.

(b) Like the Eng. perf. with *have*, to denote an action finished in the past but continuing in its effects into pres.; Gen. 4. 6 לְפָתָה נִפְלָא פְּנֵיכֶךָ why has (is) thy face fallen? Is. 1. 4 עָזַבְתָּ אֱתֹרְךָ they have forsaken the Lord. In this case the pres. must sometimes be used in Eng., Ps. 2. 1 לְפָתָה רָגְשָׂא גּוֹיִם why do the nations rage? Ps. 1. 1. Or to denote an action *just* finished, or finished within an understood period; Gen. 4. 10 מָה עָשִׂית what hast thou done? I S. 12. 3 אָתָּשָׂור מַיְ לְקַחְתִּי whose ox have I taken? Gen. 3. 22; 12. 18; 22. 12; 26. 22; 46. 31, Ex. 5. 14, Nu. 22. 34, Jud. 10. 10; 11. 7, I S. 14. 29.

(c) Like the Eng. pluperf. to indicate that one of two actions was completed before the other. This use is most common in dependent (relative or conjunctive) clauses. Gen.

2. 8, he put there אֲתִידָאָדָם אֲשֶׁר יָצַר the man whom he had made; 6. 6 וַיַּנְחֵם ר' בַּי עָשָׂה אֲתִידָאָדָם repented that he had made man. Gen. 2. 5, 22; 3. 23; 18. 8, 33; 19. 27; 26. 15, 18; 28. 11, Nu. 22. 2, 1 S. 6. 19; 7. 14; 28. 20, 1 K. 5. 15; 11. 9. With modal force, Gen. 40. 15 *should have put*, 1 S. 17. 26 *should have defied*. After הַנָּה, Gen. 19. 28 the smoke was gone up, Deu. 9. 16, Jud. 6. 28.

When the dependent clause is introduced by *and* the subj. usually precedes the verb; Gen. 20. 4 וְאַבְלָא קָרַב and Abimelek had not approached. 31. 19, 34, Jud. 6. 21, 1 S. 9. 15; 25. 21; 28. 3, 2 S. 18. 18, 1 K. 1. 41, 2 K. 9. 16.

(d) In hypothetical sentences the perf. is employed both in protasis and apodosis where Lat. subj. would be used. Jud. 13. 23 לֹא חִפֵּץ לְהַמִּתָּנוּ לֹא לָקַח עַלְהָ if he had wanted to kill us he would not have taken a burnt-offering. Gen. 43. 10, Nu. 22. 33, Jud. 8. 19; 14. 18, Is. 1. 9. So in other supposed cases; Gen. 26. 10 one of the people בַּמְעֻט שָׁבֵב might readily have lain, 2 K. 13. 19. Also in Opt. sent. in ref. to past, Nu. 14. 2, and fut., Is. 48. 18; 63. 19. Cf. Cond. and Opt. Sent. §§ 130, 134.

Rem. 1. Though it may be doubtful whether the shades of meaning expressed by our tenses were present to the eastern mind, it is of great consequence to observe them in translation. The direct sent. 1 K. 21. 14 סָקַל נְבּוֹת וַיָּמָת N. has been stoned and is dead, when made dependent by בַּי v. 15, must be rendered, that N. had been stoned and was dead. In Is. 53. 5, 6 the perf. must be translated in three ways: all we were (had) gone astray; the Lord caused to fall on him; by his stripes we have been healed. Job 1. 21, the Lord gave . . . hath taken. In Ps. 30. perf. has all its various uses: v. 4 hast brought up; v. 7 I said; v. 8 hadst made to stand . . . didst hide; v. 12 hast turned (or possibly didst turn). Ezr. 1. 7. So inchoative perf., Ps. 97. 1 מָלַךְ I is become king; 2 K. 15. 1 became king, and often.

§ 40. The perf. expresses actions regarded as completed, where Eng. rather uses the present.—(a) In the case of stative verbs, *i.e.* verbs expressing mainly a mental or physical condition, as to *know, remember, refuse, trust, rejoice, hate, love, desire, be just, &c.*; to *be, be high, great, small, deep, clean, full, be old, many, &c.* Eng. by its pres. expresses the condition, Heb. rather the act which has resulted in it. Gen. 27. 1 I am old, I know not, &c.; Jud. 14. 16 thou only hatest me, and lovest me not; Gen. 42. 31 we are not spies. Stative verbs, however, often occur in such a way that their perf. must be rendered by a past tense; Gen. 28. 16 I knew, 34. 19 he delighted, 37. 3 loved, Jud. 8. 34 remembered. The connexion shows to what time the completed act belongs.

(b) In a class of actions which are completed just in the act of giving them expression. This usage appears chiefly with verbs denoting to speak, as verbs of swearing, declaring, advising, and the like, or their equivalents in gesture. Deu. 26. 3 I profess this day; 2 S. 17. 11 I advise; 2 S. 19. 8 I swear by the Lord. Gen. 22. 16, Nu. 14. 20, Deu. 4. 26; 26. 17; 30. 15, 18, 19, 1 S. 17. 10, 2 S. 16. 4 I worship, 19. 30, 1 K. 2. 42 I hear (obey), 2 K. 9. 3 I anoint, Jer. 22. 5; 42. 19, Ez. 36. 7, Ps. 129. 8; 130. 1, Pr. 17. 5. Song 2. 7 I adjure. So the frequent 'impf. **יֹאמֶר**' is used, hardly as a frequent. but as a present. This occurs in the midst of a speech, Is. 1. 11, 18; 33. 10; 40. 1, 25; 41. 21, Ps. 12. 6. Both forms Is. 66. 9.

(c) In a class of actions which, being of frequent occurrence, have been proved by experience (perf. of experience). Jer. 8. 7 the turtle and swallow **שְׁמַרְיָה אֶת-עֵת בָּאָנָה** observe the time of their coming; Job 7. 9 **כָּלָה עַן וַיָּלֹךְ** the cloud

dissolves and vanishes. Is. 40. 7, 8, Am. 5. 8, Ps. 84. 4 *findeth, layeth, Pr. 1. 7 despise, 14. 19 bow; 22. 12, 13.*

Rem. 1. Exx. of stative verbs. זכר remember, Nu. 11. 5, Jer. 2. 2; מזין refuse, Ex. 7. 14, Nu. 22, 13, Deu. 25. 7; בטה trust, 2 K. 18. 19, 20; שמח rejoice, 1 S. 2. 1, Is. 9. 2; חפץ to wish, Deu. 25. 8, Is. 1. 11; צדק be just, Gen. 38. 26, Ps. 19. 10; נגה be high, Is. 3. 16; 55. 9; גדָל be great, Gen. 19. 13; קטן be small, Gen. 32. 11; עמק be deep, Ps. 92. 6; טהר be clean, Pr. 20. 9; מלא be full, Is. 2. 6, Mic. 3. 8; אבל to mourn, Is. 33. 9, Joel. 1. 9; אבה be willing, Deu. 25. 7; מאנס loathe, Am. 5. 21, Job 7. 16; שבע be sated, Is. 1. 11; רכוב be many, Ps. 3. 2 (*רבה*= become many); קוה hope, Ps. 130. 5, &c.

§ 41. The perf. is used to express actions which a lively imagination conceives as completed, but for which the fut. is more usual in Eng.—(a) The perf. of certainty. Actions depending on a resolution of the will of the speaker (or of others whose mind is known), or which appear inevitable from circumstances, or which are confidently expected, are conceived and described as having taken place. This use is common in promises, threats, bargaining, and the like. Is. 42. 1 **הִנֵּה עֲבֹדִי נְתַתִּי רַוֶּחֶת עָלָיו** behold my servant, *I will put my spirit upon him;* Is. 6. 5 **אוֹיְלִי בַּרְגְּדָמִיתִי** woe is me for *I am undone;* Ru. 4. 3 **חִלְקַת הַשְׂדָה מִכְרָה נָעֵמִי** Naomi is *selling the field-portion.* Gen. 15. 18; 17. 20; 30. 13, Nu. 17. 27, 28, Jud. 15. 3, 1 S. 2. 16; 14. 10; 15. 2, 2 S. 24. 23, 1 K. 3. 13, 2 K. 5. 20, Is. 30. 19, Jer. 4. 13; 31. 5, 6, Ps. 6. 9, 10; 20. 7; 36. 13; 37. 38. In these last exx. and many others the tense may be called the perf. of confidence.

(b) It often happens, esp. in the higher style, that in the midst of descriptions of the fut. the imagination suddenly conceives the act as accomplished, and interjects a perf. amidst a number of imperfs. Job 5. 20, 23 *hath redeemed*

(4. 10); Hos. 5. 5 Judah *is fallen*. This usage receives an extension among the prophets, whose imagination so vividly projects before them the event or scene which they predict that it appears realised. Is. 5. 13 **גָּלַה עַמִּי מִבְּלִידָעַת** my people *is gone into captivity*; 9. 5 **כִּי יָלֹד וְלֹא-לָנֶנוּ** for a child *has been born to us*; 9. 1 **הַלְּכִים בְּחַשֶּׁךְ רָאוּ אֹורְךָ דָּרוֹל** they who walked in darkness *have seen great light*. Is. 5. 14; 9. 2 seq., 10. 28; 11. 8, 9; 28. 2, Hos. 4. 6; 10. 7, 15, Jer. 4. 29, Am. 5. 2. The prophetic perf. is sometimes scarcely to be distinguished from perf. of confidence, Ps. 22. 22, 30.

(c) The perf. is used in the sense of the *future perf.* to indicate that an action though fut. is finished in relation to another fut. action. Gen. 24. 19 **עַד אָס-כָּלֵג לְשֹׁתָת** until they (shall) *have done drinking*; 2 S. 5. 24 **כִּי אָנוּ יְצָאִים לְפָנֶיךָ** for then Je. *will have gone forth*. Gen. 28. 15; 43. 9; 48. 6, 1 S. 1. 28, 2 K. 7. 3; 20. 9, Is. 4. 4; 6. 11; 16. 12, Jer. 8. 3, Mic. 5. 2, Ru. 2. 21.

Rem. 1. The prophetic perf. may be distinguished from the ordinary perf. by the fact that it is not maintained consistently, but interchanges with *impfs.* or *vav conv. perfs.*, the prophet abandoning his ideal position and returning to the actual, and so falling into the ordinary *fut.* tenses, e.g. Is. 5. 14-17. The prophetic passage may begin with *perf.*, Is. 5. 13, which is frequently introduced by **כִּי for**, **לְפָנֶיךָ therefore**, or other particles, Is. 3. 8; 9. 5; or it may begin with *vav impf.*, Is. 2. 9. When further clauses with *and* are added, if the ideal position be sustained, the natural *secution*, *vav impf.*, may be used, Is. 9. 5, Ps. 22. 30, or simple *perf.* if verb be disconnected with *and*, Is. 5. 16. But frequently the ideal position is deserted and the ordinary *fut.* tenses, the *impf.* or *vav perf.*, are employed, Is. 5. 14, cf. v. 17, Ps. 85, 11, 12. Cf. Is. 13. 9, 10; 14. 24; 35, 2, 6; 46. 13; 47. 9; 52. 15; 60. 4.

Rem. 2. It seems but a variety of (c) when the perf. is used in questions expressing any lively feeling, as astonishment, indignation, incredulity, or the like. The speaker

imagines the act done, and expresses it in a tone conveying his feeling regarding it. Gen. 18. 12 *shall I have (had) pleasure!* 21. 7 *who would have said?* Ex. 10. 3; 16. 28, Jud. 9. 9 *shall I have abandoned!* Nu. 23. 10, 23, 1 S. 26. 9, 2 K. 20. 9, Jer. 30. 21, Ez. 18. 19, Hab. 2. 18, Ps. 10. 13; 11. 3; 39. 8; 80. 5, Job 12. 9. Cf. interchange of perf. and impf. Hab. 1. 2, 3, Ps. 60. 11.

Rem. 3. Owing to the want of participles expressing past time, the perf. has to be used in attributive or circumstantial clauses referring to past. Gen. 44. 4 לא הָרְחִיק *not having gone far*; 44. 12 הַתֵּל *beginning at the eldest*; 48. 14 *guiding his hands*, Gen. 21. 14; Nu. 30. 12 *without checking*, Deu. 21. 1, Jud. 6. 19; 20. 31, 1 S. 30. 2, 1 K. 13. 18, Job 11. 16 *waters passed away*; Is. 3. 9 *without concealment*. And so to express an action prior to the main action spoken of, Ps. 11. 2. Very compressed is the language, Jud. 9. 48 מה רָאִיתָם עֲשָׂתִי *what ye have seen me do*. If *me* had been expressed the consn. would have been an ordinary Ar. one. Lam. 1. 10, Neh. 13. 23; cf. impf. 2 S. 21. 4, Is. 3. 15.

Rem. 4. Another verb following on perf. is usually appended with *vav impf.*, but in animated speech asyndetous perfs. are often accumulated. Deu. 32. 15, Jud. 5. 27, Is. 18. 5; 25. 12; 30. 33, Lam. 2. 16.

Rem. 5. In some instances perf. appears to express a wish (precative perf.). Job 21. 16 the counsel רַחֲקָה *be far!* 22. 18. Lam. 1. 21 הַבָּאת *bring thou*, where structure of verse requires ref. to fut.; 3. 56 seq., where v. 55 continues 54; Ps. 18. 47. Is. 43. 9 נִקְבְּנָא may be form of imper., and Ps. 7. 7 צִוִּית *a circumst. clause*. It would be strange if Heb. altogether wanted this usage, which is common to all the Shem. languages in some shape. Wright, ii. 3, Dillm. p. 406 foot, Noeldeke, p. 181, Del. Assyr. Gr. § 93. The position of the verb is freer in Heb., as is usual in comparison of Ar. The usage may be allied to perf. of confidence (Ps. 10. 16; 22. 22; 31. 6; 57. 7; 116. 16), the strong wish causing the act to be conceived as accomplished.

THE SIMPLE IMPERFECT

§ 42. The simple impf. expresses an action incomplete or unfinished. Such an action may be conceived as nascent, or entering on execution (pres.), progressing, or moving on towards execution (impf.), or as ready, or about to enter upon execution (fut.). Connected with the last use is the use of impf. to express a great variety of actions which are *dependent* on something preceding, whether it be the will or desire of the speaker (juss., opt.), or his judgment or permission (potential), or on some other action, or on particles expressing *purpose* and the like (subjunctive).

The uses of the impf. are very various, and some of them rarer in prose writing; those usual in ordinary prose may be mentioned first.

§ 43. (a) The impf. expresses a *future* action, whether from the point of the speaker's present, or from any other point assumed. 1 S. 24. 21 **כִּי מֶלֶךְ תָּמַלֵּךְ** I know that thou shalt be king; 2 K. 3. 27 **וַיַּחַח אֶת-בֶּן֙ אָשָׁר יָמַלְךָ** he took his son who was to be king; Gen. 2. 17; 3. 4; 6. 7; 37. 8; 43. 25 were to eat, 1 K. 7. 7, 2 K. 13. 14 was to die.

(b) The impf. is employed to express actions which are contingent or depending on something preceding. The shades of sense of impf. in this use of it are manifold, corresponding to Eng. *will* (of volition), *shall* (of command), *may* and *can* (of possibility or permission), *am to*, in the present; and to *would*, *should*, *might*, *could*, *was to*, in the past or indirect speech. Particularly (1) in interrogative sentences; (2) in dependent clauses with *that* and the like; and (3) after particles like **אָזֶה!** *how!* **אָזֶל!** *perhaps*, &c., and conditional particles like **אִם** *if*. Gen. 3. 2 **מִפְרִי עַצְמֹתָן** we may eat; 3. 3 **לَا תִּאֱכַל** **מִפְנֵנו** ye shall not eat of it; Gen. 43. 7 **בַּהֲדוּגַד** **כִּי יָאמַר** were we then to know that he would say? 27. 45 **לִמְהּ אָשַׁכֵּל** **שְׁנֵיכֶם** why should I

be bereaved of you both? 44. 8 **וְאִיךְ נָגַב** *and how should we steal!* 2. 19 **לְרָאַת מַה־יִקְרָא לֹ** *to see what he would call it;* Jud. 9. 28 **מִרְשָׁכֶם כִּי נַעֲבַדְנוּ** *who is Shechem that we should serve him?* Job 9. 29 **אָנֹכִי אֶרְשֵׁע** *I am (have) to be guilty!* Gen. 44. 34; 47. 15, Ex. 3. 11, Deu. 7. 17, Jud. 8. 6; 17. 8, 9 *wherever he might find,* 1 S. 18. 18; 20. 2, 5 *should sit,* 23. 13, 2 S. 2. 22; 3. 33 *should Abner (was A. to) die!* 6. 9, 2 K. 8. 13, Ps. 8. 5, Job 7. 17. With **אוֹלֵי** Gen. 16. 2; 24. 5, Nu. 23. 27, 1 S. 6. 5, 1 K. 18. 5, 2 K. 19. 4, Am. 5. 15. With **אִם** *if*, Gen. 18. 26, 28, 30; 30. 31, Jud. 4. 8, Am. 6. 9. See Cond. Sent.—With Job 9. 29 cf. 10. 15; 12. 4, 1 S. 14. 43; 28. 1.

(c) In particular impf. follows *final* (telic) conjunctions, as **לְמַעַן** *in order that*, **אֲשֶׁר** *that*, **אֲשֶׁר** *that not*, **כִּי** *lest*. Ex. 4. 5 **אֲשֶׁר** *that they may believe*; Deu. 4. 40 **אֲשֶׁר** *that it may be well with thee* (cf. next clause); Gen. 3. 3 **לَا תִּגְעַז בָּו** *ye shall not touch it* *lest ye die.* Ex. 20. 20, 2 S. 14. 14. See Final Sent.

Rem. 1. The expression **מַי יֹּדַע** *who knows?* differs little from *perhaps*, and is followed by impf., 2 S. 12. 22, Jo. 2. 14, Jon. 3. 9. In Est. 4. 14 **אִם** is supplied before the verb.

§ 44. Frequentative impf.—The impf. expresses actions of general occurrence, such actions being independent of time. That which is nascent or ready to occur passes easily over into that which is of frequent or indefinite occurrence. This use of impf. is common in proverbial sayings, in comparisons, in the expression of social and other customs, and particularly of actions which, having a certain moral character, are viewed as universal, but also of actions which are or were customary in given circumstances without being necessary.

(a) Of actions for which Eng. uses the present. Gen.

10. **עַל־כֵן יֹאמֶר נִמְרוֹד** therefore *it is said*, as Nimrod ;
 6. 21 **מִכֶּל־מִאָכֵל אֲשֶׁר יֹאכֵל** take of all food which is eaten
 (edible); Pr. 10. **בֶּן חָכֶם יִשְׂמַח־אָב** I a wise son *makes a*
father glad. Particularly with **כִּי־אָשֶׁר** *so as*, and similar
 words. 1 S. 24. 14 **מִשֵּׁל הַקְּרָמִנִּי מִרְשָׁעִים יֵצֵא** *Rashu* as says the proverb, Out of the evil cometh forth evil ;
 Jud. 7. 5 **כִּי־אָשֶׁר יָלַךְ הַכֹּלֶב** 5 *as a dog laps*; Gen. 29. 26
לֹא־יִعַשָּׂה כִּי בְּמִקְמֵנִי *it is not so done in our country*. Sometimes this *is not* has the nuance of *ought not*. Gen. 20. 9
מִعְשִׁים אֲשֶׁר לֹא־יִعַשׂ deeds which *ought not to be done*,
 cf. 34. 7, 2 S. 13. 12.—Gen. 50. 3, Ex. 33. 11, Deu. 1. 31, 44 ;
 2. 11, 20 ; 28. 29, Jud. 11. 40 ; 14. 10, 1 S. 5. 5 ; 19. 24, 2 S.
 5. 8 ; 13. 18 ; 19. 4, Am. 3. 7, 12, Hos. 2. 1 (*cannot be counted*).
 Of a universal truth, Ex. 23. 8, Deu. 16. 19 *a gift blinds*, 1 S.
 16. 7, 2 S. 11. 25 *the sword devours*, 1 K. 8. 46 *no one who*
sinneth not, Ps. 1. 3–6. Of a characteristic or habit, Gen.
 44. 5, Ex. 4. 14 *speaks* (can speak), Deu. 10. 17, 1 S. 23. 22,
 2 S. 19. 36, 2 K. 9. 20 *drives furiously*, Is. 13. 17, 18 (the
 Medes), 28. 27, 28, Ps. 1. 2, Job 9. 11–13. But also of an
 event repeated or general within a limited area. 1 S. 9. 6
כָּל אֲשֶׁר יֹדַבֵּר בָּא יָבָא whatever *he speaks comes true*; 1 K.
 22. 8 **לֹא יִתְנַبֵּא עַלְיוֹ טוֹב** 8 *he never prophesies good about*
me. Ex. 13. 15 ; 18. 15, 2 K. 6. 12, Hos. 4. 8, 13 ; 7. 1–3,
 14–16 ; 13. 2 *kiss calves*, Am. 2. 7, 8, Is. 1. 23 ; 14. 8, Mic.
 3. 11.

(b) Of actions customary or general in the past. Gen. 2. 6
וּמְעַיל קָטוֹן וְאַד יַעַלְהָ and a mist *used to go up*. 1 S. 2. 19
תְּמַעַשְׁה־הַלּוֹ אַמּוֹ and a little robe his mother *used to make for*
him. 2 Chr. 9. 21 once every three years **תִּרְשִׁישׁ** *came* the ships of Tarsh. This impf. may *distribute*
וְכָל אֲשֶׁר 19 *an action over its details or particulars*; Gen. 2. 19
וְקָרָא־לּוֹ הָאָדָם *whatever he called it*. Particularly under the
 influence of a negative ; 1 S. 13. 19 **וְחָרֵשׁ לֹא יִפְצַא** a smith

*was not to be found; Gen. 2. 25 וְלֹא יִחְבַּשׁוּ they were not (at any time) ashamed; 1 S. 1. 13 שָׁפְתִיה נָעָוֹת וְקֹלָה לֹא her lips moved, but her voice was not heard. Ex. 21. 36, 1 K. 8. 8, 27 (cf. 22. 8 in *a*); 18. 10, 2 K. 23. 9 (contrast neg. impf. and pos. perf.), Jer. 13. 7.* Cf. Rem. 1.

Rem. 1. Other exx. Gen. 6. 4; 29. 2; 31. 39, Ex. 8. 20, Nu. 11. 5. 9, Deu. 2. 11, 20, Jud. 5. 8; 6. 4, 5; 17. 6, 1 S. 1. 7; 13. 18; 14. 47 (*rd.* perhaps עִזָּעִי); 18. 5; 23. 13; 25. 28, 2 S. 1. 22 *never returned*; 2. 28 *did not engage in the pursuit*; 12. 3, 31; 17. 17; 20. 18; 23. 10, 1 K. 5. 25, 28; 6. 8; 10. 5; 17. 6; 18. 10; 21. 6, 2 K. 3. 25; 4. 8; 13. 20, Jer. 36. 18, Ps. 106. 43, Job 1. 5, 1 Chr. 20. 3.

Rem. 2. This impf. is used, *e.g.*, 1. in describing a boundary line and naming its successive points, Jos. 16. 8, interchanging with *vav perf.*, 15. 3 and often. 2. In describing the course of an ornamentation, 1 K. 7. 15, 23 *ran round*, 2 Chr. 4. 2. 3. In stating the amount of metal that went to *each* of a class of articles, 1 K. 10. 16, 2 Chr. 9. 15; and so of the number of victims offered in a great sacrifice, 1 K. 3. 4, cf. 10. 5. 4. In describing the quantity which a vessel, &c., contained, 1 K. 7. 26. So the details of collecting and disbursing moneys, 2 K. 12. 12-17.—In 2 K. 8. 29 (9. 15) the preceding *plur.* “wounds” perhaps distributes the verb *wounded* (*perf.* 2 Chr. 22. 6), just as the rest does Joab’s action, 1 Chr. 11. 8, and *all the cities* David’s, 1 Chr. 20. 3, and *all the land* the effect of the flies, Ex. 8. 20, cf. Deu. 11. 24. So 2 S. 23. 10 of the people returning in parties or successively (*v.* 9 their dispersion). Jer. 52. 7, Ezr. 9. 4.

Rem. 3. Allied to § 44a above is the use of impf. to form attributive or adjectival clauses, descriptive of the subj. or obj. of a previous sentence. The restricted sphere of the ptcp. enlarges this usage. Gen. 49. 27 Benj. is a *ravening wolf*; Is. 40. 20 עֵץ לֹא־ירַקֵּב a tree that doth not rot; Hos. 4. 14 עַם לֹא־יִבְנֶן an undiscerning people; Is. 51. 2 שָׁרָה S. your mother (who bears you); *v.* 12 man that dies (mortal man). 55. 13, Ps. 78. 6, Job 8. 12, cf. Ex. 12. 34,

Nu. 11. 33, Zeph. 3. 17. Is. 30. 14 *unspareingly*, Ps. 26. 1 *without wavering*. Particularly in comparisons. Job 9. 26 בְּנֵשֶׁר יִטְוֹשׁ as an eagle swooping; 7. 2 as a servant that longeth. Deu. 32. 11, Hos. 11. 10, Is. 62. 1, Jer. 23. 29.

§ 45. To express single unfinished or enduring actions in the *pres.* or *past* the ptcp. is usually employed in prose, with a different shade of meaning. The impf., however, is often used after certain particles, as אֲזֶה **תִּרְמָם** *not yet, before*. Ex. 15. 1 אֲזֶה יָשַׁיר מֹשֶׁה I **תִּרְמָם** *they were not yet lain down when, &c.* 27. 33 וַיָּאֵכֶל **בִּתְרָם** תָּבוֹא and I ate before thou camest. Deu. 4. 41, Jos. 8. 30; 10. 12; 22. 1, 1 K. 3. 16; 9. 11; 11. 7; 16. 21, 2 K. 12. 18; 15. 16.—Gen. 2. 5; 24. 45, 1 S. 3. 3.—Jud. 14. 18, 1 S. 2. 15, 2 K. 6. 32, Jer. 1. 5. So sometimes after עַד, Jos. 10. 13, Ps. 73. 17. See Temporal Sent.

Rem. 1. The use of impf. with interrog. is peculiar. The interrogation not only brings the action into the present, but seems to give such force to the verb that the *finite* tense may be used. Gen. 32. 30 why חִשְׁתָּל dost thou ask? 37. 15 אַנְכִּי מַבְקֵשׁ what dost thou seek? comp. the answer מַה־חִתְבָּקֵשׁ So question and answer Gen. 16. 8. 2 K. 20. 14 מִן־יָבָא whence came they? with the answer בָּאָה they came. Gen. 44. 7, Ex. 2. 13; 3. 3, Jud. 17. 9; 19. 17, 1 S. 1. 8; 17. 8; 28. 16, 2 S. 1. 3, 1 K. 21. 7, Job 1. 7; 2. 2; 15. 7, Is. 45. 9, 10. In some cases the questions may be freq., Is. 40. 27. Perhaps also with other strong particles, like הַיְהָ I S. 21. 15, Gen. 37. 7? And necessarily when ptcp. is resolved into a neg. clause, Jud. 20. 16, Lev. 11. 47.

Rem. 2. Such particles as *then* create a space or period with which the action is contemporaneous, into which the speaker throws himself, cf. 2 K. 8. 22 where *then* = *at that (general) time*. In poetry the usage is extended, and appears with such words as *day, time*. Job 3. 3 perish יוּמָן אָלֵל בָּזֶה the day on which I was (am) born! 6. 17, Deu. 32. 35. In other cases it may be doubtful whether contemporaneity or immediate subsequence be expressed: Job 3. 11 why died

(die) I not from the womb, came I not out of the belly and expired? cf. v. 13. The pointing וְאָנוּ would have been good prose (Jer. 20. 17), and so would *perf.* in first clause (Jer. 20. 18), but the one tense protects the other. Cf. the reverse order of events, Nu. 12. 12.

In elevated style this usage of impf. is common. The speaker does not bring the past into his own present, he transports himself back into the past, with the events in which he is thus face to face. Ex. 15. 5 the depths יְכַסְּמֹו covered (cover) them; Deu. 32. 10 יְמִצְאָהוּ found (findeth) him; Ps. 80. 9 a vine from Eg. תְּפִיעָה thou bringest, thou drivest out the nations; Job 4. 15. 16 a breath יְחַלֵּף תְּסִימֶר passes, my hair stands up; it stops, &c. So an instantaneous effect is graphically expressed. Ex. 15. 12 thou didst stretch thy hand תְּבִלְעָתָם אֶרֶץ the earth swallows them, v. 14 the nations heard יְרִנִין they are terrified. Is. 41. 5, Hab. 3. 10, Ps. 46. 7; 77. 17; 69. 33; 78. 20. The Eng. pres. best renders this impf., our historical pres. being a similar usage. Nu. 23. 7 Balak יְנַחֲנֵי bringeth me. Ps. 18. 7; 104. 6–8. Hitz. (Ps. 18. 4) so explains 1 K. 21. 6 כִּי אָרַבֵּר so; כִּי is recitativum. If reading right, Jud. 2. 1 אָעַלְהָ must rather express progressive bringing up. So perhaps 2 S. 15. 37 יְבוֹא proceeded. In 1 K. 7. 8 יְשַׁחַן is wanting in Sep.

Rem. 3. In the prophetic and higher style the impf. is often used of single actions where prose would express itself differently. There is also frequent interchange of perf. and impf., e.g. Is. 5. 12; 9. 17; 10. 28; 13. 10; 14. 24; 18. 5; 19. 6, 7; 42. 25; 43. 17; 49. 13, 17; 51. 6; 60. 4, Hos. 7. 1; 12. 11, Ps. 26. 4, 5; 52. 9; 93. 3. In early writing these changes have meaning, but in later poetry, especially in the historical psalms and Job, the significance is not always apparent, and the changes look part of an unconscious traditional style. Some scholars, however, diminish the difficulty by the assumption that the impf. often stands for *vav impf.* See § 51, R. 5.

Rem. 4. The impf. is frequently used for imper., even in the 2nd pers. Deu. 7. 5; 13. 5, Am. 7. 12, Hab. 3. 2, Ps. 17. 8; 64. 2; 71. 2, 20, 21; 140. 2.

THE CONVERSIVE TENSES. PERF. AND IMPF. WITH
STRONG VAV

§ 46. The conversive tenses seem the result of two things: first, the feeling of the *connexion* of two actions, and that the second belongs to the sphere of the first, a connexion expressed by *vav*; and, second, that effort of the lively imagination already noticed under the simple tense-forms (§ 41 b, § 45, R. 2, 3), by which an impf. is interjected among perfs., and conversely, a perf. among imfps. These lively transports of the imagination, which appear only occasionally in the case of the simple tenses, have in this instance given rise to two distinct fixed tense-expressions, the *vav conv. impf.* and the *vav conv. perf.* In usage the former has become the historical or narrative tense, and the latter the usual expression for the fut. or freq. when connected with preceding context by *and*. The actual *genesis* of these two tense-forms belongs, however, to a period lying behind the present state of the language. They are now virtually *simple* forms, having the meaning of the preceding tenses, impf. or perf., and it is doubtful if it is legitimate to analyse them, and treat *vav impf.* for ex. as *and* with an impf. in any of the senses which it might have if standing alone.—It is the shortened forms of impf. that are usually employed with *vav*, when these exist; but this is by no means universal.

IMPERFECT WITH STRONG VAV. VAV CONV. IMPF.

§ 47. *Vav conv. impf.* follows a simple perf. in any of the senses of the perf. In usage, however, it has become a tense-form in these meanings of the perf. in narrative style, though no perf. immediately precedes. If the connexion of *vav* and impf. be broken through anything such as a neg. or other word coming between, the discourse returns to the

simple perf. Gen. 1. 5 **וַיְקָרָא לֵאמֹר . . . וְלֹחֶשׁ קָרָא** Gen. 4. 4, 5 **וַיִּשְׁעַר יְהוָה אֶל־חֶבֶל וְאֶל־קָנָן לֹא שָׁעָה** and Je. had respect to Abel, but to Cain he had not respect.

As to the kind of connexion between the preceding and *vav* *impf.* the latter may express either what is strictly consequential, or what is merely successive in time, or what is only successive in the mind of the speaker. In the last case the event or fact expressed by *vav* *impf.* may really be identical with the preceding event, and a repetition of it, or synchronous with it, or even anterior to it; the speaker expresses them in the order in which they occur to him, so that the *and* is merely connective, though the form retains its conversive meaning. Gen. 40. 23 **וַיִּשְׁכַּחַת** . . . he remembered not Joseph, and forgat him; Jud. 16. 10 **לֹא זָכַר . . . וַיִּשְׁכַּחַת** thou hast cheated me, and told me lies. With *vav* *perf.*, Jud. 14. 12 **אִם הָגַד תָּגִידוּ לִי** if ye will tell it me, and find it out. After **עֲשָׂה** to do, *vav* *impf.* is often merely explanatory, 1 K. 18. 13. **אַת אָשָׁר עָשָׂיתִי וְאַחֲבָאתִ** what I did and hid, &c. Gen. 31. 26, Ex. 1. 18; 19. 4, Jud. 9. 16, 1 K. 2. 5, 2 Chr. 2. 2, cf. Neh. 13. 17. 2 S. 14. 5 I am a widow **וַיִּמְתַּת אִישִׁי** and my husband is dead. Jud. 2. 21 **אַשְׁר עָזַב יְהוָה וַיִּמְתַּת** which Joshua left and died. So *vav* *impf.* often merely sums up the result of a preceding narrative, Jud. 3. 30 **וַתִּכְנַעַ מֹאָב** so Moab was subdued; 8. 28.

§ 48. (a) *Vav* *impf.* continues a perf. in sense of Eng. past; and it is usual in this sense in narrative, although no perf. actually precedes. Gen. 3. 13 **הִנֵּחַ הַשְׁיָאָנִי וְאָכַל** the serpent deceived me, and I ate. 4. 1; 7. 19, 1 S. 15. 24. With neg., Gen. 4. 5 unto Cain **לֹא שָׁעָה וַיַּחֲרַב לְקָנָן מִאָד** he had not respect, and C. was very angry. Gen. 8. 9, Jer. 20. 17, Job 3. 10; 32. 3 did not find an answer and condemn (so as to condemn). With interrog., Gen. 12. 19.—When

vav is separated from verb, Gen. 31. 33 וְלֹא מִצְאָ . . . וְלֹא
41. 21, Jud. 6. 10.

(b) It continues perf. in sense of Eng. perf. with *have*. Gen. 3. 17 כִּי שְׁמַעְתָּ לְקוֹל אֱשֹׁתָה וַתֵּאכַל 17 hast hearkened and eaten. 16. 5 and I am despised; 32. 31. With interr., Deu. 4. 33 הָשָׁמָע עַם קֹול אֶלְيָהו has a people heard the voice of God and lived? With neg. 1 S. 15. 19 וְלֹמַדְתָּ 19 why hast thou not obeyed, but hast flown upon the spoil? 1 S. 19. 17, Job 9. 4.—Jos. 4. 9 he set up 12 stones and they are there to this day. Is. 50. 7, Jer. 8. 6. Gen. 32. 5, 1 S. 19. 5.

(c) In the sense of plup. Gen. 39. 13 כִּי עָזָב בְּגָדוֹ וַיַּגַּד 13 had left his garment and fled; 31. 34 וַתִּשְׁמַמְתָּ 34 now R. had taken the Teraphim, and put them in the camel's saddle, and sitten down upon them. Gen. 27. 1; 26. 18, Ex. 15. 19, Nu. 21. 26, Jos. 10. 1, Jud. 4. 11, 1 S. 30. 1, 2, 2 S. 18. 18, 1 K. 2. 41. Is. 39. 1 כִּי חָלָה וַיַּחֲנוֹק 1 heard that he had been sick, and was better.

(d) After hypothetical or conditional perf. 1 S. 25. 34 כִּי לֹא־יָרַא מִירְאַת נִתְבָּא (so rd.) unless thou hadst made haste and come; Ex. 20. 25 כִּי חָרְבָּה הַנֶּפֶת עֲלֵיהֶךָ וַתִּחְלַלְתָּ 25 hast thou lifted up thy iron upon it, thou hast polluted it. Pr. 11. 2 כִּי בָּא דָרוֹן וַיָּבֹא קָלוֹן has pride come, shame has come (when pride comes then, &c.), cf. 18. 3.—Nu. 5. 27, Ps. 139. 11, Pr. 18. 22, Job 9. 16; 23. 13. In Opt. Sent. Jos. 7. 7, Is. 48. 18.

Rem. 1. The contrast in such passages as Gen. 32. 31 רָאָיתִי אֶת־וְתַגְנִיל נֶפֶשִׁי I have seen God and (yet) my life is preserved hardly lies in the *vav*, but is suggested by the two events. 2 S. 3. 8. Neither is it probable that the *vav* expresses an inference; Job 2. 3 וְתַסְתִּין is not, and so (so that) thou settest me on. The ref. is rather to Satan's insinuation, ch. 1. 9 seq.

Rem. 2. It is questionable whether *vav impf.* has the

sense of plup. except in continuance of a perf. of that meaning. When *and* introduces something *anterior* to the general narrative, it is usually disconnected with the verb, which is then preceded by its subj. (§ 39 c). There are a few peculiar cases, Ex. 32. 29, 1 S. 14. 24, 1 K. 13. 12, Is. 39. 1, Jer. 39. 11, Zech. 7. 2, Neh. 2. 9. There is nothing to show that Ex. 32. 29 is anterior, it seems parallel to v. 26, 27. In 1 S. 14. 24 Sep. has a different text in which וַיָּאֹת stands quite regularly. In 1 K. 13. 12 the sense requires hiph. וַיַּרְא אֲנָשִׁים and they showed. Possibly Is. 39. 1 should *rd.* as 2 K. 20. 12 כִּי שָׁמַע, though the mere fact of a different reading is not conclusive. See Driver's exhaustive note p. 84.

§ 49 (a) Vav impf. continues a perf. of experience, expressing a common truth. Is. 40. 24 בְּשַׁת בְּהֶם וַיַּבְשׂו he blows upon them, *and they wither*; Job 7. 9 וַיָּלֹךְ עַנְןָ וַיָּלֹךְ the cloud wastes away *and vanishes*. Nah. 3. 16, Job 14. 2; 24. 2, 11. So in continuance of a ptcp. with this meaning. Am. 5. 8 הַקּוֹרֵא לְמַיִם הַיִם וַיְשַׁפְּכֵם who calleth the waters of the sea, *and poureth them*; 9. 5.—Gen. 49. 17, 1 S. 2. 6, Jer. 10. 13, Am. 6. 3, Mic. 7. 3, Nah. 1. 4, Ps. 34. 8, cf. v. 21, Job 12. 18, 22–25, Pr. 21. 22.

(b) In continuance of prophetic perf. Is. 9. 5 בָּן נְתָנוּ לָנוּ a son has been given us, *and the government is laid upon his shoulder, and they have called*. Ps. 22. 30 אָכְלוּ וַיְשַׁתְּחַוו all the fat of the earth *have eaten and worshipped*. In such cases the fut. is almost necessary in Engl. owing to our different way of thinking. Is. 5. 25; 24. 18; 48. 20, 21, Mic. 2. 13, Jer. 8. 16, Ps. 20. 9. After perf. of confidence, Ps. 109. 28. With no preceding perf., but stating the issue of actions just described, Is. 2. 9 וַיִּשְׁחַח אָדָם וַיִּשְׁפַּלְאִישׁ therefore men *are brought down, and man humbled* (punishment, not practice as A.V.), cf. 5. 15; 44. 12, 13. Job 5. 15, 16; 36. 7. Or confident expectation, Ps. 64. 8–10 וַיַּרְמֵם *hath shot at them, &c.* 94. 22, 23; 37. 40.

§ 50. (a) Vav impf. continues any verbal form as inf. or ptcp. which is used in a sense equivalent to a perf., and even a simple impf. having reference to past time. Gen. 39. 18 **כִּי-לְקֹלֵי וְאָקָרָא** when I lifted up my voice *and cried*; 35. 3 **לְאֵל הַעֲנָה אָתִי וְיָהִי עָמָדִי** who answered me, *and was with me*. See exx. § 96, and R. 2, and § 100 e. Gen. 27. 33; 28. 6, 1 K. 18. 18, Ps. 50. 16 (past is reviewed).—Ps. 3. 5 **קֹלֵי אֶלְךָ אָקָרָא וַיַּעֲנֵנִי** I cried aloud unto Je., *and he heard me*. Ps. 52. 9; 95. 10, 1 S. 2. 29, 1 K. 20, 33, Deu. 2. 12, Jer. 52. 7, Hos. 11. 4, cf. Gen. 37. 18.

(b) Vav impf. may naturally follow anything which forms a starting-point for a development, though not a verb, such as a statement of time, a *casus pendens*, or the like. Gen. 22. 4 **וְיֻדָּחַ וְיִשְׁאָלֵת עַתְּצִים** on the third day *he lifted up his eyes*; Is. 6. 1 **בְּשַׁנְתִּי מֹתֵת כְּפָלָד וְאַרְאָה** I S. 4. 20; 21. 6, Hos. 11. 1, Ps. 138. 3. 1 K. 15. 13 **וְגַם אַתִּים** I K. 15. 13 **וְאַפְוֹ וְיִסְרָה מְגֻבָּרָה** and also Maacha his mother *he removed from being dowager*, 12. 17. Hos. 13. 6 **בְּמַרְעִיתָם וְיִשְׁבָּעָיו** the more their pasture, *the more they ate themselves full*. Gen. 22. 24, 2 K. 16. 14, Jer. 6. 19, Mic. 2. 13, Ex. 14. 20. After **הַנָּה** Nu. 22. 11. In 2 S. 11. 12 **וְמִפְרַחַת** begins v. 13. Similarly after a clause stating the ground or reason. 1 S. 15. 23 **וְעַזְנָתְךָ . . . וְיִמְאָסָךָ מֶפְלָךְ** because thou hast rejected the word of Je. *he has rejected thee from being king*. 1 K. 10. 9, Is. 45. 4; 48. 5, Job 36. 9, Ps. 59. 16 (Hitz. **וַיַּלְוִינוּ**), cf. 1 S. 2. 16. Pr. 25. 4 (inf. abs.).

And vav impf. regularly continues another vav impf., as Nu. 22. 21, 22 **וַיַּחֲבֹשׂ . . . וַיָּלֹךְ . . . וַיִּחַרְאֵף א'** *and Balaam arose and saddled his ass, and went . . . and the anger of God was kindled*.

§ 51. In such sentences as *and in course of time Cain brought*, or, *and when they were in the field Cain rose up*, i.e. when the circumstances, temporal or adverbial, under which the action was performed are stated, the language

prefers to use co-ordinate clauses, prefixing **וַיֹּהִי** *and it was*. Gen. 4. 3 **וַיֹּהִי מֵקֶץ יְמִים וַיָּבֹא קֹן** *and it was in course of time that (and) Cain brought*; 4. 8 **וַיֹּהִי כְּהוֹתָם בְּשֹׁךְ 8** *and it was when they were in the field that C. rose up.* This construction is the usual one in prose narrative. See for variety of usage Gen. 12. 11, 14; 19. 34; 21. 22; 22. 20; 24. 52; 26. 8; 27. 1; 29. 13; 41. 8, Jud. 1. 14; 11. 4, 1 S. 10. 11; 11. 11 end, 2 S. 2. 23.

Rem. 1. Such a sentence as *and when they saw her they praised her* may be made in various ways. 1. . . . **בָּרָאתֶם יְהוָה** . . . 2. . . . **בָּרָאתֶם יְהוָה וַיַּהֲלֹל** . . . 3. . . . **וַיַּהֲלֹל בָּרָאתֶם יְהוָה**. The first is usual; the second with inf. back in the clause is classical, e.g. Gen. 32. 26; 34. 7 (35. 9); the third not unusual with *see*, *hear*, and *finish* (*בָּלָה* 24. 19; 30. 1; 37. 21, Ex. 34. 33, 2 S. 11. 27), but also in other cases. Other forms are rarer, e.g. Gen. 27. 34 **וַיַּהֲלֹל בָּרָאתֶם** without *and* (cf. 2 S. 15. 10); or mainly late, as **וְבָרָאתֶם יְהוָה** or **הָלֵל בָּרָאתֶם יְהוָה** . . . with *and* at the beginning.

The secution to **וַיְהִי** is not always vav impf., though this is usual. These forms appear 1. **וַיְהִי . . . יָבֹא ק'**. 2. **וַיְהִי . . . וְקַרְבֵּן הַבְּיאָה ק'**. 3. **וְקַרְבֵּן הַבְּיאָה ק'**. 4. **וַיְהִי . . . וְתַהֲפֵח ק'**. Exx. of 2, Gen. 40. 1, Ex. 16. 27, Deu. 9. 11, Jos. 10. 27, 1 S. 18. 30, 1 K. 11. 4; 14. 25; 15. 29; 17. 17. Of 3, Gen. 7. 10; 15. 12; 22. 1, Ex. 12. 29, 1 S. 18. 1, 2 S. 3. 6, 2 K. 2. 9. In 4 the **הַנֶּה** is usually followed by ptcp. or nominal sent.

Rem. 2. Ex. of vav impf. after stative verb, Is. 3. 16, *are haughty and walk*; Ps. 16. 9. The impf. after **וְ**, &c. referring to the past (§ 45) is also continued by vav impf. Jos. 8. 30, 31; 10. 12; 22. 1, 1 K. 3. 16; 11. 7 perf., 2 K. 12. 18. On the other hand, the secution of fut. perf. (§ 41c) is usually vav perf. or simple impf., Jud. 9. 9, 1 S. 26. 9, Is. 4. 4; 55. 10, 11, Gen. 26. 10; 43. 9. So very often the proph. perf. (§ 41b) and perf. of confidence is continued by vav perf., the ideal position not being maintained. Gen. 9. 13; 17. 20, Nu. 24. 17, Deu. 15. 6, 2 K. 5. 20, Is. 2. 11; 43. 14.

Rem. 3. In the brief language of poetry vav impf. some-

times expresses a dependence which is usually expressed by בָּנִי. Is. 51. 12, 13 מֵידָאת וְתִירְאֵי who art thou *that thou fearest?* Ps. 144. 3 with 8. 5. Cf. Is. 49. 7.

Rem. 4. Vav impf. express the *ingress* or entrance upon realisation of the second action in connection with the first. But the second is confined to the sphere of the first, and has not independent duration, as an unconnected impf. might have. Thus vav impf. אָמַר וַיְהִי *he said, and it was*, is all bounded by one circle, so that *and it was* becomes in usage the expression of a finished fact, taking on the quality of the preceding perf. Hence vav impf. comes to stand independently in the sense of the perf. It may be interjected like the perf. amidst other forms (§ 41 b), Ps. 55. 18, 19, Hab. 1. 10, or stand unconnected with immediately preceding forms, Ps. 8. 6 *and thou didst let him want*, adding merely another fact; cf. 2 S. 19. 2, where *mourns* is a larger idea than “weeps” which it embraces (unless “mourns” were understood of successive fits of lamentation). The fact expressed by vav. impf. may be completed really or only ideally. Jer. 38. 9 *and he is dead* (must die) of hunger; Job 10. 8 *and thou hast swallowed me up*; 10. 22 *and it has shone* (its light is) as darkness. Cf. the instructive pass. Nu. 12. 12.

In such poetical passages as Job 4. 5; 6. 21; 14. 10, where vav impf. appears to follow a present, it is not the vav impf. but the preceding verbs that are peculiar. The vigorous poetical style expresses the completed acts *touch*, *see*, *die*, by the impf. (pres.), cf. 14. 10 b.—It is not always easy to perceive the significance of the changes in section; cf. Am. 9. 5 with Ps. 104. 32, Hos. 8. 13, Mic. 6. 16, Ps. 42. 6 with v. 12, Job 7. 17, 18; 9. 20, Ps. 52. 9.

Rem. 5. The use of the impf., particularly in poetry, can hardly be accounted for by supposing that it expresses in every case some meaning distinctively belonging to the simple impf. This difficulty has induced some scholars to assume that the vav conv. forms may be broken up and still retain the conversive sense. Hitz. proceeds on these principles: 1. vav and the verb may be separated, so that קָטַל . . . וְקָטַל = *vav perf.; and יָקָטַל . . . וְיָקָטַל* . . . =

וַיָּקְרֹב, and so יָקַרְלָ . . . = וַיָּקְרֹב. Job. 5. 11; 28. 25, Is. 29. 16, Ps. 22. 22; 27. 10; 44. 10, Job 3. 25b; 4. 11, Jer. 44. 22.¹ 2. The simple impf. forms without vav may be equivalent to the convers. forms where the latter might have stood, viz. at the head of the clause, so that יָקְרֹב, וַיָּקְרֹב = וַיָּקְרֹב, Ps. 8. 7; 18. 12; 44. 11; 81. 8; 138. 3; 139. 13, Hos. 6. 1. 3. The simple impf. forms (without vav in the clause) may be equivalent to the convers. forms in the middle of a clause, just because there the vav conv. forms could not stand, the vav necessarily falling away! Ps. 32. 5; 60. 12; 114. 3. Cf. Hitzig on Ps. 32. 5; 30. 9; 39. 4; 116. 3, Jer. 15. 6; 44. 22.

The exx. cited by Ew. indicate that he proceeds virtually on the same principles. 1. Ps. 69. 22 impf. disjoined from vav (in secution to vav impf.). 2. Ps. 78. 15 no vav but impf. at head of the clause where vav conv. impf. might have stood. So v. 26, 49, 50. 3. Ps. 81. 7 no vav in the clause and impf. (after perf.) not at the head. So Ps. 106. 18; 107. 6, 13. Driver admits of two cases: 1. Separation of vav by tmesis, but only with strictly *modified* form (וַיָּקְרֹב &c.). And 2. strictly modified form at head of clause without vav. If the principle be admitted at all, however, it will be necessary to go further, because the strictly modified forms are so few, and even they are not always employed.

In regard to 1, 3 of Hitz. above, it is certain that the presence or absence of a preceding vav has no effect on the usage of impf. in the middle of a clause.

It is not unnatural that in rapid and vigorous speech the vav might drop off when the verb stands at the head of a clause, particularly among other vav impf. forms, as Ps. 78. 15, 26. Comp. Ps. 106. 17 with Nu. 16. 32; 26. 10; Hos. 6. 1, Pr. 7. 7. Cf. Ps. 18. 12, 14, 16, 38, 39, 44, with the same verses in 2 S. 22.

Rem. 6. In some cases vav impf. is pointed as simple vav, e.g. Is. 10. 13 וְאָוֹרֵד, 43. 28 וְאַחֲלֵל, 48. 3; 51. 2;

¹ Hitz. extends the principle to prose, e.g. Deu. 2. 12, Jos. 15. 63, 2 S. 2, 28 (on Job 20. 19).

57. 17; 63. 3–5, Zech. 8. 10, Ps. 104. 32; 107. 26–29. In most of these cases the peculiarity belongs to the *first* pers. In some of them the vav has evidently conversive force, *e.g.* Is. 43. 28; 51. 2; in others, *e.g.* Is. 10. 13, it may be doubtful whether the impf. be not a graphic pres. or freq. There seems no doubt that according to the Massor. tradition the strong vav received in some instances a lighter pronunciation. On similar light vav with Juss. cf. § 65, R. 6.

Rem. 7. Strong vav is also used with Cohort. This form had no doubt originally a wider sense as an intensive. In some cases a certain force or liveliness may still appear in coh. with vav. conv., *e.g.* Gen. 41. 11 וְנִתְחַלֵּמֶה *and why!* we dreamed, 32. 6, Ps. 3. 6; but often any additional emphasis is not to be detected, the form being partly rhythmical, 2 S. 22. 24, or probably, since coh. and juss. make up a single tense-form, partly used as the natural parallel to the juss. forms of vav impf. The use of strong vav with coh. is sporadic. It is rare in the prophets, and most common in the personal narratives in Ezr., Neh., and Dan.

PERFECT WITH STRONG VAV. VAV CONV. PERF.

§ 52. *Vav perf.* follows a simple impf. in any of its uses, and has the same use. It has, however, in practice become a tense-form, used in the sense of impf., particularly as fut. and freq., although no impf. precedes. When a neg. or other word must come between the *vav* and *perf.*, the discourse returns to the simple impf. Is. 11. 6 וְגֹרֶר זֹאָב עַם־כָּבֵשׂ *and the wolf shall dwell with the lamb,* וְנִגְמַר עַמְגָדִי וְרַבֵּץ *and the leopard shall lie down with the kid;* Hos. 2. 9 וְבָקַשְׁתָּם וְלֹא תִּמְצָא *and she shall seek them, and shall not find them.* Gen. 12. 12, 1 S. 1. 11.

§ 53. (a) *Vav perf.* continues impf. in the sense of *fut.*, and its use in this sense is general, although no impf. immediately precedes. 1 K. 22. 22 אֵצֶא וְהִוִּתִּי רֹוח שָׁקֵר I will go out and be a lying spirit; Jud. 6. 16 אֲדִידָה עַמְּךָ

וְהִבְנֵת *I will be with thee, and thou shalt smite Midian.* With interrog. Ex. 2. 7 **הַאֲלֹךְ וְקָרָאתִי** shall I go and call? Jud. 15. 18, Ru. 1. 11, 1 S. 23. 2. With neg. Jer. 22. 10 **לَا יִשּׁוּב עוֹד וּרְאָה** he shall no more return, and see his native land. Gen. 18. 18; 24. 7, 38, 40; 40. 13, 19; 46. 33; 50. 25.

(b) It continues the impf. when it is contingent or dependent on something foregoing, and in general in the senses mentioned § 43 b. *E.g.* of volition, 1 S. 17. 32 **עָבֹדָךְ** thy servant *will go and fight.* Of command, Ex. 20. 24 **מִזְבֵּחַ אֶرְךְּתָחַת מַעַשְׂתָּה־יְלִי וְבָחַת** an altar of earth *shalt thou make me, and sacrifice upon it;* v. 9.—Gen. 37. 26 what gain **אֲתָּה־אֲתָּנוּ וּכְסִינוּ** *that we should kill our brother, and cover his blood?* 1 S. 29. 8.—Gen. 27. 12 **אוֹלִי יִמְשְׁנֵי וְהִיּוּתִי בְּמַתְעַטָּע** perhaps he *may feel me, and I shall be as one that mocks him.* 2 K. 19. 4, Nu. 22. 11, 2 S. 16. 12.—2 K. 14. 10 **וְלֹפֶת תִּתְגַּרְהָ בְּרֹעָה** *why shouldst thou provoke misfortune and fall?* **וְנַפְלָתָה** *X* Jer. 40. 15.—Gen. 39. 9 **אִיךְ אָעִשָּׂה... וְחִטָּאתִי...** *how should I do this great evil and sin!* 2 S. 12. 18 how shall we tell him, *and he will take on* (*how if . . . he will, &c.*).—Jud. 1. 12 **אֲשֶׁר יִנְחַת קֶם וְלִכְרָה...** *whoever smites Kirjath Sepher, and takes it, I will give, &c.* Gen. 44. 9. After **עַד** Gen. 29. 8, Jud. 16. 2, 1 S. 1. 22, 2 S. 10. 5, Hos. 5. 15. After **בְּטֻרָם** Ex. 1. 19, 1 S. 2. 15 in a freq. sense. See Cond. Sent.

(c) It continues an impf. following telic particles. Gen. 32. 12 **פָּרִיבָא וְהַבְנֵי** lest he come and smite me. Is. 28. 13 **לְמַעַן יָלְכָה וּבָשְׁלָה וְנִשְׁבָּרֵי** that they may go, and fall and be broken, &c. With **וְלֹא** that not Deu. 19. 10; 23. 15.—Gen. 3. 22; 19. 19, Ex. 1. 10, Deu. 4. 16, 19; 6. 15, 1 S. 9. 5, Is. 6. 10, Hos. 2. 5, Am. 5. 6.—Gen. 12. 13, Nu. 15. 40, Deu. 4. 1; 6. 18.

Rem. 1. It is rarer that impf. with simple *vav* is used instead of *vav perf.* after the particles in *b*, *c*, as Ps. 2. 12 פָּנִיאַנְפָּ וְתָאַבְרָו lest he be angry and ye perish. In most of the cases the verbs are parallel (just as in very many other cases they are asyndetous), e.g. Is. 40. 27 (לֹפֶת); Ex. 23. 12, Is. 41. 20 (לְמַשֵּׁן). And אָוְלִי perhaps has often almost the force of a wish, and *vav* with impf. expresses purpose. Jer. 20. 10 (cohor.), Nu. 22. 6, 1 K. 18. 5.

§ 54. *Vav perf.* continues an impf. expressing what is customary or general (freq. impf.) in pres. or past. (a) Ex. 1. בָּטָרָם תִּבְאָה הַמִּלְחָדָת וַיָּלֹדו 19 before the midwife comes they are delivered; Hos. 7. 7 כָּלָם וַיָּהֻמוּ בְּתִנְוָר 7 they all get heated like an oven, and devour their judges; Is. 36. 6 אֲשֶׁר יִסְמַךְ אִישׁ עַלְיוֹ וּבָא בְּכֶפֶן on which one leans, and it goes into his hand; Am. 5. 19 כְּאָשֶׁר יָנוּס אִישׁ מִפְנֵי חָרֵר וַיַּגְעַן הַבָּב as a man flees from a lion, and a bear meets him. Ex. 18. 16, Deu. 5. 21; 11. 10, Is. 29. 8, 11, 12, Jer. 17. 5–8; 20. 9, Ez. 29. 7, Mic. 2. 1, 2, Pr. 4. 16; 16. 29; 18. 10, 17.

(b) Very commonly in the past. Gen. 2. 6 וְאַד יַעַלְהָ . . . a mist used to go up, and water; 2. 10 וּמַשֵּׁם וְהַשְׁקָה from there it separated itself, and became four heads; 1 S. 2. 19, 20, and a little robe תַּעֲשֵׂה־לִיו אָמָּו וְקַעֲלָתָה לוּ his mother used to make for him, and bring it up to him every year. Gen. 6. 4; 29. 2, 3; 31. 8; 38. 9, Ex. 17. 11, Nu. 21. 8, 9, 1 K. 18. 10. This use of *vav perf.* is very common in graphic descriptions of past events that were customary or habitual, and in giving the details of a scene. Gen. 29. 2, 3 (watering of the flocks), Ex. 33. 7–11 (procedure with the Tabernacle), Jud. 2. 18, 19 (what happened when a Judge was raised up), Jud. 6. 2–6 (details of a Midianite raid), 1 S. 1. 4–7 (Elkanah's case with his two wives), 1 S. 2. 13–16 (practice of the priests), 1 S. 17. 34–36 (David's

experiences with wild beasts), Am. 4. 7, 8 (a drought), 1 K. 5. 6–8 (Solomon's menage).

Rem. 1. (1) The story is generally introduced by **וַיְהִי** and it used to be, followed by **כִּי אֵם** or **כִּי** with perf. (simple perf. Nu. 11. 8), sometimes without **וַיְהִי** (Jud. 2. 18); or by freq. impf. Ex. 33. 7. (2) Details are often introduced or a new start made in the narrative by **וַיְהִי**. (3) When vav is disjoined from the verb the simple freq. impf. is employed. (4) The writer does not always consistently continue vav perf. or freq. impf., but falls into simple narrative with vav impf., &c., 1 S. 2. 16, Jud. 6. 4; 12. 5, 6. The passage 1 S. 17. 34 seq. is freq., **וַיַּקְרָם** having the force of a vigorous supposition (when he rose up).

The use of vav perf. as freq. is exceedingly free; it may occur in any connexion, introducing an additional trait or an entirely new fact. Is. 6. 3 **וְקֹרֵא** **וְהָאָלֵיה** and one cried (continuously) to the other; 2 S. 12. 16 **וְבָא** **וְלֹא** **וְשָׁכַב** and he went in and lay all night (the child died on 7th day). 1 S. 7. 16 **וְהָלַךְ** and he used to go yearly (following a historical narrative); 1 K. 9. 25 **וְהָעַלָּה** **ש'** and Sol. offered thrice a year (a new point). 1 S. 16. 23; 27. 9, 1 K. 4. 7, 2 K. 3. 4, cf. Gen. 37. 3.

§ 55. Vav perf. continues verbal forms belonging to the sphere of impf., or equivalent to it in meaning, as (a) imper., coh., juss.; (b) infin.; (c) ptcp.

(a) 1 S. 8. 22 **שָׁמַע בְּקוֹלָם וְהַמְלָכָת** listen to their voice, and appoint a king; 1 K. 2. 31 **פָגַע־בּוֹ וְקִבְרָתוֹ** fall upon him, and bury him. Gen. 6. 14; 19. 2; 45. 19, Ex. 18. 19–22, 1 S. 12. 24; 15. 3, 18, 2 S. 19. 34, 1 K. 2. 36; 17. 13, Jer. 25. 15. So after inf. abs. as general imper. (§ 88 b), Deu. 1. 16; 31. 26, Jer. 32. 14. Cohort., Gen. 31. 44 **נִכְרַתָּה בְּרִית לְעֵד** let us make a cov. and it shall be a witness; Ru. 2. 7. After juss., Ex. 5. 7 **לְמִן וְלֹכֶד וְקִשְׁשָׂו תְּבֻנָּה** let them go themselves, and gather straw. 1 K. 1. 2; 22. 13. Gen. 1. 14; 28. 3.

(b) Infin.—In ref. to fut., 2 K. 18. 32 **עֲדָבָאִי וְלִקְחָתִי**

בָּתַת י' אֶת-זְבָח בְּרִידִי 7 till I come *and take* you; Jud. 8. 7 **וְדַשְׁתֵּי** when Je. gives Zebah into my hand *I will thrash*, &c. Gen. 27. 45, Ex. 1. 16; 7. 5, Jud. 6. 18, 1 S. 10. 2, 8, 1 K. 2. 42, 2 K. 10. 2, 3. So inf. abs. for finite verb, Is. 5. 5; 31. 5. After inf. in freq. sense, Am. 1. 11 **עַל-רְדוֹפּוֹ אֲחִיו וְשַׁחַת** 11 **הַגְּנָבּ רַצְחָה** 10 **רְחַמְיוֹ** and stifled his compassions; Jer. 7. 9, 10 **וְנִנְאָף . . . וּבְאַתֶּם** do ye steal, murder, commit adultery . . . and then come and stand before me! 23. 14.

(c) Ptcp.—In ref. to fut., Ex. 7. 17 . . . **וְנִנְחַפְנוּ לְדִם** behold *I will smite* the waters, *and they shall be turned* into blood. So v. 27, 28; 8. 17; 17. 6, Deu. 4. 22, Jos. 1. 13, 1 S. 14. 8, 1 K. 2. 2; 13. 2, 3; 20. 36, Jer. 21. 9; 25. 9. In a contingent or freq. sense, Ex. 21. 12 **מֵפֶה אִישׁ** **וּמִתְ** any one who smites a man *so that he dies*; 2 S. 14. 10 **וְהַבָּא תֹּוּ אֲלֹיךָ** whoever speaks to thee *bring him to me* (it is scarcely necessary to read **וְהַבָּא תֹּוּ אֲלֹי**, and **וְהַבָּא תֹּוּ**, cf. Jer. 2. 27, Song 5. 9, Jos. 2. 17, 20). 1 S. 2. 13, 14 **וְבָא נָעַר הַפְּהָן** whenever any one sacrificed the priest's man *would come* . . . v. 14. Nu. 21. 8, 2 S. 17. 17, Mic. 3. 5.

§ 56. Vav perf. may follow anything which supplies the ground or condition of a new development. Hence it forms the apodosis to temporal, causal, and conditional sentences or their equivalents, *casus pendens*, &c. Gen. 3. 5 **בַּיּוֹם** **אָכְלָכֶם וְנִפְקַחְיוּ עִינֵיכֶם** on the day ye eat *your eyes shall be opened*. Obad. 8. Hos. 1. 4 **וְפָקַדְתִּי** yet a little, and *I will visit*; and often with, Ex. 17. 4, Is. 10. 25; 21. 16; 29. 17, cf. 16. 14; 18. 5, 1 S. 2. 31, 1 K. 13. 31.—Is. 6. 7 **וְנִנְעַזְתָּ** **זֶה עַל-שְׁפָטְתֶךָ** **וְסַר עַזְנֶךָ** 7 **לְמַעַן שְׂמֵךְ** 11 **י' וּסְלַחְתָּ** for thy name's sake *pardon*. Is. 3. 16, 17; 37. 29, Nu. 14. 24, Jud. 11. 8, 1 K. 20. 28, 2 K. 19. 28.—*Casus pendens*, Is. 9. 4 **כִּי כָל-סָאוֹן סָאוֹן . . . וְהִתְהַלֵּךְ** for every boot of him that trampeth in the fray . . . *shall be for burning*; 10. 26

וְמִטְהָר עַל־הָים וְנִשְׁאֹר and his rod upon the sea, *he shall lift it up.* Nu. 14. 31, 1 S. 25, 27, 2 S. 14. 10. After **הָנֶה**. Nu. 14. 40 (so *rd.*) **הָנָנוּ וְנִשְׁתִּיתִי**; **הָנָנוּ וְעַלְיָנוּ** (=**וְנִשְׁתַּחֲתִי**). Ez. 34. 11. Cf. Gen. 47. 23. In all the above uses of vav the apod. has a certain emphasis.

And, of course, vav perf. continues another vav perf. Gen. 3. 22 **פָּנִים לְהָ... וְלֹקֶחֶת... וְאָכֵל...** Deu. 11. 18–20.

§ 57. When there is an adverbial clause the phrase **וְהִיה** *and it shall be*, or, *was* (freq.), is often prefixed, particularly when the actions are *fut.* or *frequentative*. Ex. 22. 26 **וְהִיה בִּרְיוֹצָעַק אֲלֵי וְשָׁמְעָתִי** *and when he shall cry unto me, I will hear*; Nu. 21. 9 **וְהִיה אָסִנְשָׁד אֲתִ-אִישׁ וְהַבִּיט...** **וְהִי** *and it was if a serpent had bitten a man, he looked ... and lived*; Jud. 6. 3 **וְהִיה אָסִזְרָע יְשׁ וְעַלְהָ מִדְןָ** *and it was when Israel had sown, Midian used to come up.* Gen. 24. 14; 27. 40, 44. 31, Ex. 1. 10; 4. 8, 9; 17. 11; Deu. 17. 18, Jud. 4. 20, 1 S. 3. 9; 16. 16, 1 K. 1. 21; 11. 38.—Gen. 30. 41; 38. 9, Jud. 19. 30, 1 S. 16. 23, 2 S. 14. 26; 15. 5. If *and* be disjoined from verb the impf. must be used, Gen. 12. 12; 30. 42. But frequently impf. without *and* is employed, Gen. 4. 14, Ex. 33. 7–9, 1 S. 2. 36; 17. 25, 2 S. 15. 35, 1 K. 2. 37; 19. 17, 2 K. 4. 10, Is. 2. 2; 10. 27; 14. 3, 4.

Rem. 1. In § 56 the time designations are sometimes very terse; Ex. 16. 6 **עָרֵב וַיַּדְעֻתֶם** *at evening, then ye shall know.* Cf. Nu. 16. 5 **בָּקָר וַיַּרְא** *in the morning he will show.* Jud. 16. 2. Pr. 24. 27 **אַחֲר וּבְנִיתָה** *afterwards, then build thy house,* 1 K. 13. 31. The causal connection also may be very slightly expressed. Gen. 20. 11 *there is no fear of God here and they will kill me.* Ru. 3. 9 *I am Ruth therefore spread thy skirt.* 2 K. 9. 26 *I saw the blood of Naboth yesterday and I will requite thee.* Is. 5. 8 *till there be no place where thou dwellest and ye be let dwell alone.* 2 S. 7. 9, 14; 14. 7, Gen. 26. 10, 22, Deu. 6. 5, Jud. 1. 15, Pr. 6. 11; 24. 33, 34. Am. 5. 26, 27, *and (therefore) ye shall*

take up (the unexpressed ground is the exaggerated cultus in contrast to v. 25).

Vav perf., however, has acquired the force of a representative of the impf., and may occur in a fut. or freq. sense in any connection. Josh. 22. 28, Is. 2. 2, Jud. 13. 3, 1 S. 15. 28, 1 K. 2. 44. Ex. 6. 6, 2 S. 16. 13. Peculiar Am. 7. 4 **וְאָכַלְתִּי** and it *would* (or *will*, is in act to—the imminent act made pres.) *devour*. The act was not begun.

Rem. 2. The two most common forms of § 57 are Hos. 1. 5 **וְהִבְרֹאֵתִי** *I will break*; and Hos. 2. 23 **בַּיּוֹם הַהִיא אָעֵנָה** *I will answer*, cf. v. 18. The latter common in Is. (see exx. at end of § 57). Am. 8. 9, Zeph. 1. 8, with 12.

Rem. 3. In later style **וְהִיה** sometimes agrees with *subj.*, Nu. 5. 27, Jer. 42. 16; cf. v. 17, instead of being used impersonally.

PERF. AND IMPF. WITH SIMPLE VAV (COPULATIVE)

§ 58. In the more ancient and classical language *vav* with perf. is almost invariably conversive. In the declining stages of the speech the *vav* of the form **וְקָטַל** is often simply copulative, *and he killed*; while in post-biblical language the *vav* convers. disappears. In the classical language, however, *vav* with perf. occasionally expresses an action not consequential or successive to what precedes, but co-ordinate with it.

(a) When the second verb merely repeats the idea of the first, being synonymous, or in some way parallel with it. 1 S. 12. 2 **וְאַנְיִ זָקַנְתִּי וְשָׁבַתִּי** *I am old and grey*; Is. 1. 2 **בְּנֵים גָּדַלְתִּי וְרוּמַמְתִּי** *I have nourished and brought up children*. Gen. 31. 7 *he has cozened me, and changed (changing) my hire*. Deu. 2. 30, Nu. 23. 19, 1 K. 8. 47, 2 K. 19. 22, Is. 29. 20; 63. 10, Ps. 20. 9; 27. 2; 38. 9, Job 1. 5, Lam. 2. 22, 1 Chr. 23. 1. This differs little from the asyndetous construction. Jos. 13. 1, Lam. 2. 16, Jud. 5. 27.

(b) When the second verb expresses a contrast. 1 K. 3. 11 **לֹא שָׁאַלְתָּךְ יְמִים... וְשָׁאַלְתָּךְ** thou hast not asked long life ... *but hast asked*, &c. Jer. 4. 10, thou saidst, Ye shall have peace **חֶרֶב עַד־הַנֶּפֶשׁ** whereas the sword reaches to the life. 1 S. 10. 2 he has lost thought of the asses **לְבָם וְדָאג לְבָם** and is concerned about you. 2 K. 8. 10, Pr. 9. 12. And, in general, when an action is thrown out of the stream of narrative, and invested with distinct importance and independence. Gen. 21. 25 **וְחִזְכֵּת אָב'** and Abr. *chid* with Abimelek. Gen. 34. 5 *held his peace*, so 2 K. 18. 36. 1 K. 21. 12 (the two points in Jezebel's letter are carried out). 2 K. 18. 4, where, perhaps, each of the acts is emphasised. Is. 1. 8 *and is left*, 22. 14; 28. 26.

(c) But there are many cases where *vav* with perf. appears in simple narrative, and is merely copulative. 1 K. 12. 32; 13. 3; 14. 27; 2 K. 14. 7, 10; 21. 4; 23. 4, and often. The usage becomes more common as the language declines, and comes under the influence of Aramaic. Even in early style the form **וְהִיא** and it was is not quite rare. Am. 7. 2, 1 S. 1. 12; 10. 9; 17. 48; 25. 20, 2 S. 6. 16. In Gen. 38. 5 *rd.* **וְהִיא** with Sep.

Rem. 1. The perf. with *vav* seems occasionally to resume and restate briefly an event previously described in detail; Jud. 7. 13, **וְנִפְלֵא**, 1 K. 20. 21, Gen. 15. 6? The two cases of **וְנִעַל** Jud. 3. 23, 2 S. 13. 18 are curious. In 2 S. v. 18 states how the two injunctions of v. 17 were literally carried out. In 1 K. 11. 10 **וְצִוָּה** has almost plup. sense. In 1 K. 6. 32, 35 **וְקִרְבָּן** is freq., distributing the act over several objects; § 54 b. In 2 S. 16. 5 the consn. is unusual, two nominal clauses might have been expected. In some cases the text is faulty, as Is. 38. 15 **וְאמָר**.

§ 59. The impf. with simple *vav* (copulative) is common in all periods of the language, especially in animated speech. The use of the simple impf., and especially its repetition,

gives the various actions more independence and force than if the ordinary secution with *vav perf.* had been adopted. Gen. 49. 7 וְאֶפְיצָם ... אַחֲלֵיכֶם I will divide them . . . and I will scatter them; Hos. 5. 14 אָטְרֹף וְאִלְךָ. Sometimes with force of contrast, Hos. 6. 1 טָרַף וַיַּרְפַּא נִי he has torn, but he will heal us. 8. 13; 13. 8, Is. 5. 29. The asyndetous consn. is only slightly more vivid. Ex. 15. 9, Hos. 5. 15; 6. 3; 9. 9; 10. 2 (common in Hos.). In later style impf. with simple vav is used where earlier style would have used vav perf., Ps. 91. 14; and in conditional sentences, Is. 40. 30.

THE MOODS. IMPERATIVE, JUSSIVE, AND COHORTATIVE.

§ 60. The imper. is used, as in other languages, to express a *command*, *advice* (often *ironical*, 1 K. 2. 22, Am. 4. 4), *permission*, or *request*. Besides the ordinary form one strengthened by נִ may be used, to which or to the ordinary form the precative particle נָ is often added; Gen. 27. 26 הָגִידְךָ נָא לֵי גַשְׁהִנָּא וְשָׁקַדְךָ tell me! come here and kiss me! 24. 23 Ex. 20. 12, 2 S. 18. 23, Nu. 23. 7.

The imper. is only used in 2nd pers.; for other persons the impf. (juss., coh.) must be employed; Gen. 18. 4 יְקַחْתָּנוּ מְעֻט מִים let some water be brought. Even for the 2nd pers. the impf. is often used, § 45, R. 4. Gen. 44. 33, 1 K. 1. 2.

The imper. cannot be used with negative particles. The impf. must be used, whether with נֹלֵט, expressing a *command*, or with נֹלֵט, expressing oftener *dissuasion*, *deprecation*. In the latter case the juss. is very common. Gen. 45. 9 רֹدֵה אֵלֵי אַל-תַּעֲמֹד come down to me, delay not; Deu. 9. 7 זָכֵר אֵלֵי אַל-תַּשְׁכַּח remember, forget not. Gen. 18. 3; 26. 2; 37. 22, Deu. 31. 6, 2 K. 18. 26–32, Is. 6. 9, Jer. 4. 3, 4. Ex. 20. 3 seq.

Rem. 1. While the lengthened imper. originally expressed some subjective emphasis on the part of the speaker,

it is often difficult to see any difference between the forms in usage, comp. Jud. 9. 8 with v. 14, 1 S. 9. 23. The extended form seems more courteous than the abrupt shorter form, but euphony always exerts an influence. In some cases the longer form has become fixed, as עִירָה *hasten, awake*, עֲמֵדָה *bring near*, הַשְׁבָּעָה *swear*, הַקְשִׁיבָּה *listen* (exc. Job 33. 31), and others.

Rem. 2. The imper. is sometimes interjected in descriptions of the fut., the speaker himself taking part in the events described, and directly addressing the subject of them. This imper. is equivalent to a strong subjective expression of fut., e.g. Is. 54. 14 רֹאשׁ *be far = thou shalt be far*, Ps. 110. 2, Job 5. 22, 1 S. 10. 7, Is. 37. 30; 65. 18.

Rem. 3. In higher style the plur. imper. is used when no definite subj. is addressed; Is. 13. 2 שָׁאוֹרִים *lift up a signal! = let a signal be lifted up!* 14. 21, and often.

Rem. 4. A number of imper. may follow one another, particularly in animated speech. Gen. 27. 19, Jer. 5. 1. Various forms appear. 1. לֹךְ אֹמֵר *go, say*, Deu. 5. 27, 2 S. 7. 3, 1 K. 18. 8, 19, 41, 44; 19. 5, Hos. 1. 2. 2. לֹךְ וְאֹמֵר *go and say*, 1 K. 22. 22, &c. 3. לֹךְ וְאֹמֶתֶת *go and say*, Deu. 12. 28, Jud. 4. 6, 2 S. 7. 5, 1 K. 19. 11, Is. 6. 9. 4. חָלֹוק וְאֹמֶתֶת *say, go*, Jer. 2. 1; 3. 12, and often in Jer., 2 S. 24. 12, 2 K. 5. 10.

Not uncommon formulas are, 1 K. 20. 7 דַעֲנָנוּ וְרָאָו, v. 22 sing., Jer. 2. 19. Different order, Jer. 5, 1 וְרָאָנוּ וְדַעֲנוּ, cf. both forms, 1 S. 23. 22, 23.

§ 61. Jussive and Cohortative.¹—Besides the ordinary impf. there are two modified forms of it, the so-called Cohortative and the Jussive. The former, used in the first person, expresses the *desire, will, or intention* of the speaker when he himself is subj. of the action; the juss., used in second and third pers., expresses the speaker's *desire, will, or command* when others are the subj. of the action. The

¹ The impf. &c. of an Ar. verb. in 3rd pers. is as follows:—

	<i>Impf.</i>	<i>Subj.</i>	<i>Juss.</i>	<i>Energic.</i>
3 s.	yaqtulu	yaqtula	yaqtul	yaqtulanna, yaqtulan,
3 pl.	yaqtulâna	yaqtulâ	yaqtulâ	p. yaqtula.

first form is called by some the Intentional; others embrace both under the name Voluntative.

When special cohort. and juss. forms exist they are generally used to express the senses just noted, but by no means uniformly, the simple impf. being often found where the modified forms might have been employed. Job 3. 9 **אָלִירָא** with 20. 17.

§ 62. Use of Cohort.—The coh. or intentional is used to express the *will* of the speaker in ref. to his own action, Deu. 12. 20 **אֶאֱכַלְהָ בָשָׂר** *I would eat flesh*; 17. 14 **אֲשִׁימָה** **נָלֹכָה וּנְעַבְדָה א'** *I will set a king over me*; 13. 7 **עַלְיָ מֶלֶךְ** *I will go and serve other gods*. The particle **נָא** is often added, Gen. 18. 21 **אָרְדֵהֲנָא** *I will go down*, Ex. 3. 3, Jud. 19. 11, 13, Is. 5. 1. The cohort. form is only occasional with neg., 2 S. 24. 14 **אָדָם נְפָלָה נָא בְּיַדְךָ וּבְידָךְ** *... but into the hand of man let me not fall*; Jer. 17. 18; 18. 18, Jon. 1. 14, Ps. 25. 2; 69. 15. When there are several verbs one may have coh. form and the others not, or all may have it. Comp. Is. 1. 24, Gen. 24. 57, Ps. 26. 6 with Gen. 22. 5; 33. 12, 2 S. 3. 21, Hos. 2. 9; 6. 3, Ps. 27. 6.—Thus when the speaker is free the coh. expresses intention or determination, or it may be desire; when he is dependent on others it expresses a wish or request. Gen. 11. 3, 4, 7; 12. 2, 3; 33. 14; 50. 5, Nu. 21. 22, Deu. 2. 27, Jud. 12. 5, 1 S. 28. 22, 2 S. 16. 9, 1 K. 19. 20.

§ 63. Use of Jussive.—The juss. is used—(a) to express a command; 1 S. 10. 8 **שְׁבֻעָת יְמִים תָוַהַל** *seven days thou shalt wait*. Particularly in neg. sentences, Deu. 3. 26 **אָלִתְוֹסֵחַ דְבָרִי עַד** *speak to me no more*; Hos. 4. 4 **אֵישׁ אָלִירַב וְאָלִיוֹכָה אֵישׁ** *let none contend and none reprove*. If there be several neg. clauses **לَا** is often used after the first, 1 K. 20. 8 **אָלִתְשִׁמְעַ וְלֹזָא תָאַבָה** *listen not, nor consent*, Am. 5. 5; but in impassioned language **אָל**

is retained, Hos. 4. 15, Ob. 12–14.—Gen. 22. 12; 30. 34; 33. 9; 45. 20, Deu. 15. 3.

(b) To express advice or recommendation; Jud. 15. 2 her sister is prettier **תְּהִרְנָא לָהּ** *have her* instead of her; Gen. 41. 33 **וַיֹּאֲפַרְעֵה אִישׁ רַוְשִׁיתָהוּ** (so Baer) *let Ph. look out a man and place him*; v. 34. Ex. 8. 25, 1 K. 1. 2; 22. 13.

(c) To express a wish, request, or entreaty; 1 S. 1. 23 **קָשְׁבָנָא יְקֻם יְדָרָוּ** *may Je. fulfil his word*; 1 K. 17. 21 **נֶפֶשׁ-הַיִלֵּד הַזֶּה** *may the soul of this child return*; Gen. 18. 30 **אַל-נָא יִחָר לְאָדָנִי** *be not angry, Lord.* Gen. 13. 8; 19. 7; 26. 28; 30. 24; 31. 49; 44. 33; 45. 5, Ex. 5. 21, Nu. 23. 10, 1 S. 24. 16, 2 S. 19. 38, 1 K. 20. 32.

Rem. 1. In a few cases the coh. appears in 3rd pers., Deu. 33. 16 (*rd. תְבוֹאָה?*), Is. 5. 19, Ps. 20. 4, Job 11. 17. On the other hand a few cases occur of juss. in 1st pers., 1 S. 14. 36, 2 S. 17. 12, Is. 41. 23 (Kth.), 28. These facts might suggest that coh. was at one time a complete tense-form (like Ar. energetic), and that the same was true of juss. At present the fragmentary forms supplement each other.

Rem. 2. Except in neg. sent. the juss. of 2nd pers. is rare, the imper. being used. in 2nd pers. 1 S. 10. 8, Ez. 3. 3 (Sep. points Қal), Ps. 71. 21. It is also rarely that the juss. is used after **לְ**; Gen. 24. 8, 1 Sam. 14. 36, 2 S. 17. 12; 18. 14 (coh.), 1 K. 2. 6, Ez. 48. 14. Deu. 13. 1.?

Rem. 3. The form **יְמַפְּנֵה** &c. (hiph. of **מַפְּנֵה**) occurs with no juss. sense, e.g. Nu. 22. 19, Deu. 18. 16, Hos. 9. 15; Jo. 2. 2, Ez. 5. 16. So Gen. 4. 12 (hardly from being apod. of a condition). There seems a confusion with Қal of **מַפְּנֵה** as a **מַפְּנֵה**; cf. 2 S. 6. 1, Mic. 4. 6, Ps. 104. 29.

On some anomalous uses of juss. and coh. cf. § 65, R. 5. 6.

THE MOODS WITH LIGHT VAV

§ 64. Imper. with simple vav.—The imper. with simple vav following another imper. expresses the certain *effect* of the first, or it may be its *purpose*. The first imper. in this case virtually expresses a condition which carries with it the second as a consequence. Gen. 42. 18 זֶה עֲשׂُו וְחִי do this and live; 2 K. 5. 13 רְחַז וְבָרֵךְ wash and become clean; Is. 45. 22 פָנָא אֱלֹהִים וְהַשְׁעֵה look unto me, and be saved. Sometimes the certain *issue* rather than strict consequence is expressed, as in the ironical concession, Is. 8. 9 הַתְאַזֵּרְתֶּן gird yourselves, but (ye shall) be confounded. 2 K. 18. 31, Am. 4. 4; 5. 4, 6, Jer. 25. 5; 27. 12, Ps. 37. 27. Without *vav*, Hos. 10. 12, Song 4. 16, Pr. 20. 13.

§ 65. Juss. and coh. with simple vav.—The coh. and juss. with simple vav are greatly used to express *design* or purpose; or, according to our way of thought, sometimes effect. If the purpose-clause be neg. וְלֹא with indic. is almost always used.

(a) After an imper., or anything with imper. sense, as coh. or juss. Gen. 27. 4 הַבִּיאָה לִי וְאֶכְלֶה bring to me that I may eat; Ex. 14. 12 חֶלְל מִפְנָנו וְנִعְבְּדָה אֶת-יִצְחָק leave us alone, that we may serve Egypt; Jud. 6. 30 הַיְצָא bring out thy son, that he may die; Ex. 32. 10 אֶת-בְּנָה וְנִמְתַּח let me alone, that my anger may burn; Gen. 42. 2 שְׁבְרִילֵנו וְנִחְיָה וְלֹא נִמְתַּח buy corn for us, that we may live, and not die; 1 S. 5. 11 וְשָׁבָּה וְלֹא . . . send away the ark that it may return, and not kill me; 2 S. 13. 25 אֶל-נָא גַּלְד בְּלָנו וְלֹא נִכְפֵּד עֲלֵיכָה let us not all go, that we be not burdensome to thee. Cf. Rem. 1.

(b) After clauses expressing a wish or hope. Jud. 9. 29 כִּי יִתְהַעֲמֹד הָיָה בְּיָדִי וְאָסִירָה would that this people were in my hand, that I might (then I would) remove Abim.

Is. 25. 9, Jer. 8. 23; 9. 1; 20. 10 (after אָוְלִי, cf. coh. Ex. 32. 30), Ps. 55. 7, Job 6. 9, 10; 13. 5; 22. 28; 23. 3-5; 16. 20, 21 my eye drops (=a prayer) *that he would vindicate.*

(c) After neg. sentences. Nu. 23. 19 לא איש אל וַיֹּבֶב God is not a man, *that he should lie*; cf. inf. 1 S. 15. 29. Ps. 51. 18 לא תְּחַפֵּץ נִכְחָה וְאַתָּנָה thou desirest not sacrifice, *that I should give it.* 2 K. 3. 11, Is. 53. 2, Ps. 49. 8-10; 55. 13. Without *and*, Job 9. 33 there is no daysman, *that he might lay his hand upon us both.* So v. 32.

(d) After interrog. sentences. 1 K. 22. 20 מי וּפְתַח who will entice Ahab *to go up?* Am. 8. 5 מִתְיַיְּעֵבְרַת הַחֶדֶשׁ וַיְשִׁיבֵרָה שְׁבָר when will the new moon be over, *that we may sell corn?* Ex. 2. 7, 1 S. 20. 4, 1 K. 12. 9 (cf. inf. v. 6), 2 K. 3. 11, Is. 19. 12; 40. 25; 41. 26, 28, Jer. 23. 18 (*rd. last word יָשַׁמֵּעַ, cf. v. 22*), Hos. 14. 10 (Jer. 9. 11), Jon. 1. 11, Lam. 2. 13, Job 41. 3, Est. 5. 3, 6.

Instead of vav with juss. or coh. the more vigorous imper. with vav may be found in the above cases, *a-d.* Gen. 20. 7; 45. 18, Ex. 3. 10, 2 S. 21. 3, 1 K. 1. 12, 2 K. 5. 10; 18. 32; Ps. 128. 5, Job 11. 6, Ru. 1. 9.

Rem. 1. Additional exx. of § 65a. Gen. 13. 9; 18. 30; 19. 20; 27. 21; 30. 25, 28; 42. 20, Ex. 8. 4; 14. 15, 16, Nu. 14. 42; 21. 7; 25. 4, Deu. 1. 42; 5. 28, 1 S. 9. 27; 11. 3; 15. 16; 17. 10; 18. 21; 28. 7, 2 S. 14. 7; 16. 11, 1 K. 13. 6, 18; 18. 27, 2 K. 5. 8; 6. 22, Is. 2. 3; 5. 19; 55. 3, Jer. 37. 20; 38. 24, Hos. 2. 4, Ps. 45. 12; 81. 9, 11; 83. 5; 90. 14, Job 13. 13.

In the cases *a-d.* Ar. uses *fa* with subjun. Occasionally Heb. uses vav with volunt. to express design even after the indic. in the past, as Lam. 1. 19 בְּקַשׁוּ אֲכָל וַיְשִׁיבוּ they sought food *that they might revive their soul* (cf. inf. v. 11). Is. 25. 9, 1 K. 13. 33, 2 K. 19. 25.

Rem. 2. The idea of *design* expressed by the consn. is illustrated by its interchange with ל and inf., e.g. 1 K. 12. 6 inf. with v. 9 juss., 1 K. 22. 7 with v. 8, cf. Deu.

17. 17 with v. 20. *Effect* is rather expressed by vav perf., **וְהִי** not **וַיְהִי**, though the distinction is not always apparent; comp. 1 S. 15. 25 coh. with v. 30 vav perf. Ex. 8. 12, 1 S. 24. 16, 2 S. 21. 6, 1 K. 1. 2. The juss., however, does not express effect simply *so as that*, apart from design; though there is a tendency to put design into the action rather than the agent, and this might explain some cases of juss.; cf. § 149, R. 3.—On the other hand, in negative sent. vav perf. often expresses the effect or consequence of the action, the whole compound expression (first verb and its consequence vav perf.) being under the neg.; Deu. 7, 25, 26 **וְהִי תָחִמֶד וְלֹקַחַת וְלֹא-תָבִיא וְלֹא-** thou shalt not covet *and take*, thou shalt not bring it to thy house *and so become* a curse. Ex. 33. 20, Deu. 19. 10; 22. 4, Is. 28. 28, Ps. 143. 7.

Rem. 3. The neg. apod. is usually subordinated by **וְלֹא** (or **לֹא**) with *ordinary* impf. The form **לֹא** rather co-ordinates its clause to the preceding one, Deu. 33. 6, Gen. 22. 12, Jud. 13. 14, Ps. 27. 9, though some cases may seem dubious, Nu. 11. 15, 1 S. 12. 19, Ps. 69. 15, cf. both neg. Pr. 27. 2.

Rem. 4. The *vav* is occasionally omitted. Ps. 61. 8 **מֻנְצָרָה** (imp. *pi*) enjoin that they *keep him*. Ex. 7. 9, Is. 27. 4, Job 9. 32, 33, 35, Ps. 55. 7; 118. 19; 119. 17. In Ps. 140. 9 *rd.* perhaps **ירִמוּ** and attach to v. 10.

Rem. 5. Some uses of coh. are peculiar. (a) It is not unnatural that the coh. or intentional should be used to express an action which one resigns himself to do, though under external pressure—a subjective *I must*. Is. 38. 10 **אֶלְכָה**, Ps. 57. 5, Jer. 3. 25? (b) Its use is also natural when a narrator recalls and repeats dramatically his thoughts and resolutions on a former occasion, as the Bride recites the resolutions she formed in her dreams, Song 3. 2, cf. 5. 2. So perhaps Ps. 77. 4, 7, Hab. 2. 1, Job 19. 18? But Ps. 66. 6 **שֶׁנְשִׁמְחָה** there *did we rejoice*, can hardly be so explained (though impf. might be according to § 45, R. 2). Other cases occur where its usual sense cannot be attached to coh. The form, however, is but a fragment of a mood, which possibly had originally a wider range of meaning. There is also a tendency in the later stages of a language

to use the stronger forms without the special force they have in earlier times. Thus the coh. seems sometimes to be merely an emphatic impf., and rhythm may occasionally have dictated the form. Jer. 4. 19, 21; 6. 10, Ps. 42. 5; 55. 3, 18; 88. 16, Is. 59. 10.—In several cases after יְהֹוָה, Pr. 12. 19, Ps. 73. 17. Cf. Lam. 3. 50, where juss. נִרְאֶה is parallel to יִשְׁקַע, not as Ps. 14. 2.

Rem. 6. The use of juss. forms, especially in later books, is full of difficulty. According to Mass. pointing (the strict moods being omitted) the following forms are in use :—

perf. 1a הַקְטִיל	impf. 1b יַקְטִיל simple perf. and impf.
2a וַיַּקְטֵל	2b וְהַקְטִיל regular convers. forms.
3a וְהַקְטִיל	3b וַיַּקְטִיל vav copulative.

with or without simple vav used in the senses of the simple impf., e.g. in descriptions of past and present (= 1b), and as vav perf., &c. (= 2b, 3b). While 3a is in the main late (§ 58), 3b is common at all times in animated speech. The difficulty lies with 4b; e.g. Job 13. 27 וְתַשְׁמֵן בְּפֶד רָגְלִי and thou settest my feet in the stocks (the form preserved in the quotation, 33. 11). Ps. 11. 6, Is. 12. 1, Pr. 15. 25, Job 18. 9, 12; 20. 23, 26, 28; 27. 22, &c. Again, Joel 2. 20 וְעֹלֶה בְּאַשְׁׁוֹן וְתוּלֶל צְחַנוֹת his smell shall come up and his stink shall ascend, where וְעֹלֶה = וְעֹלֶה or וְעֹלֶה; Zeph. 2. 13 יְאִוֶּת וְיִטְעַל and he shall stretch his hand, for וְנִתְחַנֵּה or וְנִתְחַנֵּה. I K. 8. 1; 14. 5, Mic. 3. 4; 6. 14, Lev. 15. 24; 26. 43, Ez. 14. 7, Is. 35. 1, 2; 58. 10, Dan. 8. 12; 11. 4, 10, 16-19, 25, 28, 30, &c.

It is perhaps well to endeavour to fit some known juss. sense on each case as it is met with, though it may prove a waste of ingenuity. Further, while the general principles of Syntax may be common to all the Shem. languages, appeals to analogies from cogn. languages are often precarious. The reader for ex. who calls in the use of Ar. *au*, *or*, with subj. in the sense of *unless*, *or else*, to explain the juss. Is. 27. 5 אִז יְחַזֵּק or that (unless) he take hold, will be disconcerted to find in the next verse a juss. יִשְׁרֹשֶׁת in a plain affirmative sentence.¹

¹ Appeal to Ar. *au* in Is. 27. 5 is all the more precarious, inasmuch as the indic. is permissible after *au*. Cf. a case Noeld, *Carm. Arab.* 5. 7.

As many juss. forms cannot be understood in a juss. sense, many scholars are inclined to go behind the Mass. tradition, and point according to what is supposed to be classical usage. Two main lines of emendation present themselves: 1. to point ! or ? (vav conv.) in a number of cases where Mass. has ! with juss. forms. *E.g.* Job 34. 37 וַיְרַב for וַיְרַב, Is. 63. 3 וְלֹא for וְלֹא. Pr. 15. 25, Job 15. 33; 20. 23; 27. 22, &c. 2. To substitute indicative (defectively written) for juss. of Mass. *E.g.* Mic. 3. 4 וַיִּשְׁתַּחֲרֵר for וַיִּשְׁתַּחֲרֵר. Deu. 32. 8, Ps. 85. 14, Job 34. 29, &c. In cases where there is consonantal shortening in the form only the first method is available; in cases where there is mere vowel difference either method may be used, *e.g.* Job 13. 27 וְתַשְׁמַם may be read וְתַשְׁמָם or וְתַשְׁמַם as may seem necessary. 3. These two principles may need to be supplemented by more or fewer of the assumptions referred to, § 51, R. 5.

Unfortunately even these very wide operations on the Mass. text fail to explain all the instances. Cases like Jo. 2. 20, Dan. 11. 4, 16, Lev. 15. 24, Ez. 14. 7, &c. remain. In these cases the juss. seems used as an ordinary impf., and the question is raised how wide the usage may be. While therefore it is of course legitimate to subject any case of Mass. pointing to criticism, sporadic emendations, so long as uncertainty remains on the *general* question, afford little satisfaction.

The state of the question being understood the following cases may be looked into. Exx. of שׁוב Is. 12. 1, Job 10. 16, Ecc. 12. 7, Dan. 11. 10, 18, 19, 28. שִׁמְךָ Zeph. 2. 13, Ps. 85. 14, Job 13. 27; 24. 25; 33. 11, Dan. 11. 17. גַּל Is. 35. 1, 2; 61. 10, Zech. 10. 7, Pr. 23, 25, &c. היה Gen. 49. 17, 1 S. 10. 5, Lev. 15. 24, Ps. 72. 16, Job 18. 12; 20. 23; 24. 14. חָזַק hiph. Is. 27. 5; 42. 6, Job 18. 9. רָעַם hiph. 1 S. 2. 10, 2 S. 22. 14, Job 37. 4, 5; 40. 9 (nowhere in indic.). תָּלַשׂ hiph. Job 15. 33; 27. 22, Dan. 8. 12, cf. Ps. 68. 15. סַחַר hiph. Mic. 3. 4, Job 34. 29. מָוַת Is. 50. 2, Job 36. 14. חֻמָּס Ps. 72. 13 and often. מַטָּר hiph. Ps. 11. 6, Job 20. 23. רָם Nu. 24. 7, 1 S. 2. 10, Mic. 5. 8.—Nu. 24. 19, Deu. 28. 8, 21, 36; 32. 8, 18, 1 K. 8. 1, Is. 27. 6; 63. 3, Hos. 14. 7, Mic. 6. 14; 7. 10, Jer. 13. 10 (cf.

coh. 3. 25; 4. 19, 21), Nah. 3. 11, Zech. 9. 5, Mal. 2. 12? Ez. 14. 7 with Jo. 2. 20, Zeph. 2. 13, Ps. 12. 4; 25. 9; 47. 4; 58. 5; 90. 3; 107. 29, Job 10. 17; 17. 2; 20. 26, 28 (cf. 36. 15); 23. 9, 11; 27. 8; 33. 21, 27; 34. 37; 38. 24; 40. 19, Pr. 12. 26; 15. 25, Lam. 3. 50, Dan. 11. 4, 16, 25, 30.

The frequency with which certain words appear anomalously in the juss., and the place of others in the clause, suggest that rhythm sometimes dictated the form (Job 23. 9, 11). The fact that the anomalous juss. is often at the head of the clause has little meaning, as this is the usual place of the verb.—Pointing like Ex. 22. 4 seems due to the accentual rhythm, and no more implies an intermediate מִנְקָה than בָּעֵר implies anything but פִּיקָּה. Cf. Job 39. 26; 22. 28, Ps. 21. 2; 104. 20?

GOVERNMENT OF THE VERB

THE ACCUSATIVE

§ 66. Verbs subordinate other words to themselves in the *accusative* case. This accus. is of various kinds. Besides the acc. of the object, verbs may subordinate words to themselves in a freer way, in what may be called the adverbial accus., e.g. in definitions of *place* and *time*. Again, the action of the verb may reach its object not directly, but through the medium of a preposition. Very many so-called prepositions, however, are really nouns, and stand themselves in the adverbial acc.

The accus. termination *a* in the Shemitic speeches is probably the remains of a demonstrative particle (Eth. *ha* or *a*), which indicated the *direction to* of the verbal action or the verbal state, and this demonstrative nature of the case explains its very wide usage.¹

¹ With this idea of *direction to* of the verbal action or *bearing on* of the condition expressed by the verb is to be compared the use of prep. *ל* with *obj.* in Aram. and later Heb.

The chief accusatives are these—(1) The acc. of *absolute object* or infin. abs., with which may be connected the *cognate acc.* (2) The acc. in definitions of *time*, *place*, and *measure*. (3) The acc. of *condition*, or state of subject or object of the verbal action, including acc. of *manner* of the action. (4) The acc. of *specification*, or, as it is called, of *respect*. (5) The acc. of the direct *object* of transitive verbs. (6) Certain other accusatives, less common or doubtful in Heb., as the acc. of *motive* or purpose of the action; the acc. after **הִיא** *to be*, &c.; and that after certain particles as **הִנֵּה** *behold*, &c.

I. The Absolute Object

§ 67. (a) Any verb, transitive or intransitive, may subordinate its own inf. abs. or *nomen verbi* in the acc., with the effect of adding force to the predication. Gen. 2. 17 מות **הִיוּ וְיָחִיה לְגֹוי גָּדוֹל** thou shalt die; 18. 18 **תִּמְוֹת** *he shall be a great nation*; Is. 6. 9 שְׁמַעוּ שְׁמֹועַ *hear ye indeed*. This acc. mostly precedes the verb, but may follow it, and does so always in the case of *imper.* and *ptcp.* See Inf. Abs. § 86.

(b) Cognate accus. The cognate noun may be subordinated in the same way as an inner acc. in order to strengthen the verb; 1 S. 1. 6 **וּכְעִסְתָּה צְרָתָה גַּסְכְּעָם** and her rival (fellow-wife) continually aggrieved her; Lam. 1. 8 **יִבְשֶׂה בְּשַׁת** Jer. sinned (a sin); Is. 42. 17 **חַטֹּאת חַטֹּאת יְרֻשָּׁלָם** they shall be ashamed (with shame). 1 K. 1. 12, Is. 21. 7, 24. 16; 66. 10, Mic. 4. 9, Hab. 3. 9, Ez. 25. 12, Zech. 1. 2, Job 27. 12, Ps. 14. 5; 106. 14.

More frequently the cognate acc., instead of strengthening the action absolutely, expresses a concrete instance of the effect or product of the action; 2 K. 12. 21 **וַיַּקְשְׁרֵרְכֹּשֶׁר** and they made a conspiracy, so 15. 30; Gen. 40. 8 **חֲלוֹם חֲלָמָנִי** we have dreamed a dream. Ex. 22. 5, Josh. 7. 1; 22. 20, 31. Usually this acc. is strengthened either (1) by a *gen.*, or (2) by one or more *adj.* 1 S. 20. 17 **אֶחָבוּ נְקָשָׂו**

he loved him with his love for his own soul; Jer. 22. 19 קָבֵר חַמּוֹר וְקָבֵר he shall be buried with the burial of an ass; 2 K. 13. 14 חַלָּה אֶת-חַלְיוֹ he was sick of his disease. Lev. 26. 36, Deu. 16. 18, Josh. 9. 9, 2 S. 4. 5, Is. 14. 6; 27. 7; 45. 17, Jer. 30. 14, Zech. 7. 9, cf. Ps. 139. 22. With adj., Gen. 27. 34 וַיַּצְעַק טַעַק גָּדְלָה וּמִרְאָה עַד-מָאָד he cried with an exceeding loud and bitter cry. Gen. 12. 17; 50. 10, Deu. 7. 23, Josh. 22. 31, Jud. 21. 2, 1 S. 17. 25, 2 S. 13. 15, 36, 1 K. 1. 40, 2 K. 4. 13, Jer. 8. 5; 14. 17, Zech. 1. 14, 15; 8. 2, Jon. 1. 10, Neh. 2. 10.

Rem. 1. When abs. obj. is inf. cons. it is generally introduced as a comparison, with בָּ, Is. 19. 14; 34. 4, cf. noun, 30. 14; but acc. simply (as Ar.) also occurs, Is. 24. 22; 33. 4.

Rem. 2. The cognate acc. may be plur., Gen. 12. 17; 30. 8, 37, Ez. 16. 38. Occasionally too a noun from a different root but cognate in sense is used, Is. 14. 6 (clause instead of gen.), Jer. 20. 11; 31. 7, Zech. 8. 2. Cf. Ps. 13. 4 *sleep* (the sleep of) death; Ps. 76. 6, Pr. 3. 23.

Rem. 3. Perhaps it should be considered a form of cognate acc. when verbs of expression (speak, cry, weep, &c.) or of conduct subordinate the organ of expression or acting in the acc., 2 S. 15. 23 all the land בָּנִים קָל בָּדוֹל were weeping with a loud voice, Prov. 10. 4 עַשְׂה בְּפִרְכִּמִּיה he who works with a slack hand. Deu. 5. 19, 1 K. 8. 55, Is. 19. 18, Ez. 11. 13, Ps. 12. 3; 63. 6; 109. 2, Ezr. 10. 12. Cf. Jer. 25. 30 with a *hēdad*.

2. Free Subordination to the Verb of Words in the Acc.

§ 68. Acc. of time.—Definitions of time are put in acc.

- (a) In answer to the question *when?* Hos. 7. 5 יּוֹם מֶלֶכְנוּ on the day of our king; 2 S. 21. 9 תְּחִלַּת קָצֵיר שָׁעָרִים in the beginning of barley harvest; Ps. 127. 2 יְתִן לִידֵינוּ שָׁנָא he giveth to his beloved in sleep. Gen. 14. 15; 27. 45; 40. 7, Hos. 1. 2; 7. 6, Ps. 91. 6 (at noon; elsewhere with prep. *b*);

Ps. 119. 62 **לִילָה** *חַצּוֹת* at midnight; Ps. 5. 4; 6. 11. (b) In answer to *how long?* Gen. 3. 14 **כָל־יְמֵי חַיָּה** all the days of thy life; Hos. 3. 4 **יָמִים רַבִּים יָשְׁבֵי** many days shall they abide. Or, *how many?* of time; Gen. 7. 4, 24; 14. 4; 15. 13.—Gen. 21. 34; 27. 44.

§ 69. Acc. of place.—Definitions of place are put in acc. (a) In answer to the question *where?* In prose this is usual with the words **בֵּית** *house*, **פֶּתֶח** *door*, and some others, but chiefly when the definition of locality is general, prepositions being used when it is more precise. This acc. is also generally defined more fully by a following gen. Gen. 24. 23 **הָיוֹשֵׁב בֵּית־אָבִיךְ מָקוֹם** is there room in thy father's house? 2 S. 9. 4 **הַנְּהֻדָּהוֹא בֵּית מְבִיר** he is at the house of M.; Gen. 18. 1, 10 **וְהָוָא יָשַׁב פֶּתֶח־הַאֲהָל** as he sat at the door of the tent.—Gen. 38. 11; 45. 16, Ex. 33. 10, Josh. 1. 4, 15; 12. 1; 23. 4, 1 K. 19. 13, 2 K. 2. 3, Is. 3. 6, Jer. 36. 10. Gen. 28. 11 *at the place of his head*, 1 S. 26. 7; Ru. 3. 8, 14 *at the place of his feet*. Without a following gen., Ru. 2. 7. Proper names compounded with **בֵּית** are similarly construed, 2 S. 2. 32, Hos. 12. 5. Comp. Jer. 27. 18 with v. 21.

(b) In answer to *whither?* Gen. 27. 3 **צָא הַשָּׂדֶה** go out to the field; 45. 25 **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** and they came to the land of C. The ה of direction is frequently appended, Gen. 24. 16 **וַתֵּתֶר הַעֲיָנה** and she went down to the fountain; 12. 5; 39. 1, 12; 42. 38; 43. 17. Of course prepp. (**אֶל**, **עַד**, &c.) may be used before noun of *place*, and must be used with names of *persons*, to which, too, the ה local cannot be appended; Gen. 45. 25 **וַיָּבֹא אֶל־יַעֲקֹב** to the land of C. to Jacob (cf. Jer. 27. 3). The prep. is used also with creatures, Gen. 31. 4 **הַשָּׂדֶה אֶל־צָאן** to the field to his flock.—Gen. 13. 10; 24. 27, Ex. 4. 9; 17. 10, Josh. 6. 19, 24, Jud. 1. 26; 19. 18, 1 S. 1. 24; 17. 17, 20, 2 S. 20. 3, Is. 14. 11,

Jer. 16. 8; 18. 2, 3, Nah. 2. 6.—In Ez. 11. 24; 23. 16 כְּשָׂדִים is now name of the country; Jer. 50. 10; 51. 24, 35.

(c) In answer to *how far?* Gen. 7. 20, 1 K. 19. 4, Ez. 41. 22, Jon. 3. 4.

Rem. 1. In elevated speech and poetry words are put in acc. in answer to *where?* more freely, 1 K. 8. 43 *in heaven*, Is. 16. 2 *at the fords*, 15. 8; 45. 19 *in a waste (in vain)*, 2 Chr. 33. 20. In 1 S. 2. 29 מען is corrupt in some way. Job 22. 12, Ps. 92. 9, *height* is scarcely acc. of place but concrete for adj. as predicate, thou *art height = high*; cf. Ps. 10. 5, Is. 22. 16. In the frequent אֶת־פְּנֵי 1 S. 1. 22; 2. 11, 17, 18, Ex. 34. 23, &c., תְּהִנָּה is prep.

Rem. 2. The acc. *whither?* is also used freely; Gen. 31. 4 *called Rachel to the field*, 31. 21 *set his face to mount Gilead*, Is. 10. 32 *wage his fist toward the mount*, Is. 40. 26, Ps. 55. 9, Job 5. 11, Ps. 134. 2, Lam. 5. 6.—The force of the ה of direction has in many cases become enfeebled, e.g. שָׁמָה = *there*; so it is used with prep. of motion to Josh. 13. 4, Ez. 8. 14, Ps. 9. 18; and even with prep. *in* and *from*, Josh. 15. 21, Jer. 27. 16. In later style it becomes a mere ornate ending, Ps. 116. 14, 15, 18; 124. 4; 125. 3, though perhaps for sake of rhythm earlier, Hos. 8. 7; 10. 13, Ps. 3. 3.

Rem. 3. When questions *how long?* *how far?* &c. are answered in *numbers*, it is strictly the numeral that is in acc. The case of the thing enumerated will depend upon the numeral, being e.g. in gen. after numeral, עַשְׂרֵת מֵנִים *ten times*, Gen. 31. 7, or in apposition with it, or possibly in the acc. of specification after it, as וּמִום אֶרְבָּעִים *forty days*. See § 37, R. 6. Possibly under this acc. comes the use of מִסְפֵּר *according to the number*, Job 1. 5, Jer. 2. 28, Ex. 16. 16. Or it is acc. of limitation.

Rem. 4. The verb בָּא to come, when = *come upon* in a hostile sense, has often acc. suff. of person in poetry and later style, Is. 28. 15, Job 15. 21; 20. 22, Ps. 35. 8; 36. 12. With noun Is. 41. 25 (though בָּם has been suggested), Ez. 38. 11. In a favourable sense, Ps. 119. 41, 77. Similarly אֲחֵה to come upon, Job 3. 25.

§ 70. Acc. of condition.—Any word describing the *condition* of the subject or object of an action during the action is put in the acc.; and so words describing the *manner* of the action. (a) Gen. 15. 2 **וְאֵנִי הַוְלֶךְ עָרֵרִי** seeing I go childless; Is. 20. 3 **הַלְךְ עָבָרִי עָרוֹם וַיַּחֲפֵץ** my servant has walked naked and barefoot; Prov. 1. 12 **גַּבְלִיעַם חַיִים** let us swallow them up alive (1 K. 20. 18). Or even when no verb is used, 2 S. 12. 21 **בְּעַבוּר הַיְלֵד חַי** for the sake of the child when alive (1 K. 14. 6 her feet as she came). In general an indef. adj. or ptcp. descriptive of a definite word (pron. or def. noun) may be considered in the acc. of condition. Exx. with subj., Gen. 25. 8, 25; 37. 35, Deu. 3. 18, Josh. 1. 14, 1 S. 19. 20, 1 K. 22. 10, 2 K. 18. 37; 19. 2, Am. 2. 16, Job 1. 21; 19. 25; 24. 10, Ps. 109. 7, Ru. 1. 21. Exx. with obj. Gen. 3. 8; 21. 9; 27. 6, 1 K. 11. 8, Is. 20. 4; 57. 20, Hag. 1. 4, Ps. 124. 3, Job 12. 17.—So even nouns that approach the nature of adj., Gen. 38. 11 abide a *widow* (in widowhood), 44. 33 let him abide as a *servant*; perhaps Is. 21. 8 he cried like a *lion*, Job 24. 5, as *wild-asses*.—With Jon. 1. 6 **מַה־לִכְدָּךְ** what meanest thou *sleeping*? cf. Kor. 74. 50.

(b) Words describing the *manner* of the action are in acc. Certain words have become real adverbs, as **מִאָד** *very* (lit. in strength), **הַיְתֵב** *in vain, for nought*, **הַרְבָּה** *much, very, well, very, &c.* But adjs. in general may be used adverbially, and (in poetical style particularly) nouns. Zeph. 1. 14 **וַיֹּזְעַקְ** *bitterly* crieth the hero; Ez. 27. 30 **מִרְ צִרְחַ גָּבוֹר** and they shall cry *bitterly*; 1 S. 12. 11 **וְתַשְׁבֹּו בְּطַח** and they dwelt *in confidence*, Hos. 14. 5 I **אֶהֱבָם נְדָבָה** will love them *freely*, 1 S. 15. 32 **וַיָּלֹךְ אֶלְיוֹ אָגָג מַעֲרָנוֹת** and Agag came to him *cheerfully*.

§ 71. Acc. of specification.—When to the general statement of the action there is added the point of its incidence, or the respect in which it holds, this secondary limitation is put in the acc., Gen. 3. 15 **הֽוּא יִשּׁוֹפֵךְ רָאשָׁ** he shall bruise

thee *on the head*; 37. 21 לֹא נִכְנֶה נַפְשָׁךְ let us not smite him *as to life* (mortally), 1 K. 15. 23 חֲלֵה אֶת־רְגָלָיו he was diseased *in his feet*. Gen. 17. 25; 41. 40, Deu. 33. 11; 19. 6, 11, Jud. 15. 8, 2 S. 21. 20 (1 K. 19. 21), Jer. 2. 16, Ps. 3. 8; 17. 11, Job 21. 7. Prov. 22. 23.

Rem. 1. In § 70a the Ar. consn. is assumed as the type. For ex. (a) רָאוּ אִישׁ יִצְאָה they saw *a man coming out*. (b) רָאוּ אֶת־יִצְאָה they saw *the man who was coming out*. (c) רָאוּ אֶת־יִצְאָה they saw *the man coming out*. In a, b, *coming out* is adj. in agreement with *a man*, *the man*, but in c it is acc. of condition to the obj. *the man*. It is possible, however, that in such cases as Job 27. 19 he lieth down *rich*, *rich* might be nom. in appos. to subj. in *lieth down*; Job 15. 7; 19. 25, 2 S. 19. 21 (so Hitz.). Eth. seems to use App. while Ar. has acc. The sing. in such cases as Is. 20. 4, Job 12. 17; 24. 10 (cf. pl. Jer. 13. 19) favours acc. of condition.—The word of condition is naturally an adj. or ptcp. expressing a temporary state, or at least a state which might have been different, and so some nouns as Gen. 38. 11; 44. 33 may be similarly used. With Is. 21. 8, cf. karra. zeidun'asadan, Zeid charged *like a lion*. With Gen. 38. 11 cf. Kor. 11. 75, and with 2 S. 12. 21 ḥamas. 392, l. 3. Other exx. of nouns, Gen. 15. 16 *as the fourth generation*, Deu. 4. 27 *as a few men*, 2 K. 5. 2 *in bands*, Am. 5. 3, Is. 65. 20 *a hundred years old*, Jer. 31. 8 *as a great assembly*, Zech. 2. 8 *as open villages*, Ps. 58. 9. The text of 1 S. 2. 33 die אֲנָשִׁים *as men* (in manhood) is doubtful; Sep. *by the sword of men*.

Rem. 2. The acc. of *manner* of the action of an adj. may be mas. or fem., Is. 5. 26 (Joel 4. 4), sing. or plur., esp. fem. plur. Ps. 139. 14, Job 37. 5. If a noun: (1) in principle any noun may be used, Mic. 2. 3, רֹום, Ps. 56. 3 מָרוּם *haughtily*,¹ Is. 60. 14 שְׁחַזֵּחַ *bowing down*, Prov. 31. 9 צְדַקָּה *in*

¹ Ye shall not walk רֹמָתָה *to height*, i.e. so that there shall be height (to your walking), rather than *so that ye shall be high* (be height to you). Heb. refers such adverbial modifications rather to the *action* (Ar. more to the *subj.*).

righteousness, Jud. 5. 21 פִּי in power; Lev. 19. 16, Nu. 32. 14, Is. 57. 2. (2) The noun may be plur., Lam. 1. 9 פָּמֹרְאִים she came down wonderfully, Hos. 12. 15 בִּתְרֵבֶל bitterly, Ps. 58. 2; 75. 3, cf. 1 S. 15. 32 above. (3) The acc. may extend to a phrase, Josh. 9. 2, 1 K. 22. 13 פֶּה אַחֲרֶל unanimously, cf. Zeph. 3. 9; Lev. 26. 21, 23, 24, Pro. 7. 10, 2 S. 23. 3 ruling יְרָאָת אֶל in the fear of God. Ps. 83. 6 is a mixed consn. for לְבָבֶךָ (1 Chr. 12. 38). See § 140, R. 1. This usage of the noun is mostly poetical, prose rather employs a prep., לְבַטְחָה confidently, but בְּתַחַת captivity, elsewhere בְּשֻׁבֵּי; Ps. 119. 78, 86 שָׁקֵר falsely, in vain, usually לְשָׁקֵר 1 S. 25. 21. Jer. 23. 28, Ps. 73. 13, 119. 75, Job 21. 34. Comp. Is. 30. 7 with 49. 4; 65. 23. Ps. 119. 75 אַמְנוֹנָה with 2 K. 12. 16.

Rem. 3. The acc. of restriction (§ 71) is usually an indef. noun, Gen. 3. 15; 37. 21, Ps. 3. 8. The phrase *smite in the bowels* is usually אֶל-תְּחִטָּמֶשׁ, 2 S. 2. 23; 4. 6; 20. 10. In 3. 27 אל may have fallen out. The acc. 1 K. 15. 23 in his feet is בְּרִגְלָיו, 2 Chr. 16. 12, as is usual, cf. 2 S. 2. 18, Am. 2. 15 (so Arab. *fi rijlaihi*). The acc. of respect is little used after adjs. in Heb., the gen. consn. being employed; cf. § 24, R. 5. The place of acc. of resp. is often taken by a prep., 1 K. 22. 24 עַל-הַלְּבָדִי, Mic. 4. 14.

Rem. 4. The acc. of motive, so common in Arab., perhaps appears Is. 7. 25 יְאַתָּה שְׁמִיר for (out of) fear of thorns.—Possibly also הִיה when = become, takes acc. after it, Hos. 8. 6 the calf of Sam. שְׁבָכִים יְהִי shall become splinters. The frequent use of prep. *ל* makes this consn. probable; cf. Jer. 26. 18. So Eth.; the Ar. use is wider. And so perhaps verbs of similar meaning, as חַפֵּךְ to turn (also niph.), Jer. 2. 21, Lev. 13. 3, 4, 10.

3. The Acc. of the direct Object

§ 72. Many verbs govern the direct acc. in Kal; and many of those intrans. in Kal govern acc. in the Caus. (hiph. &c.). Of the latter kind are בָּא come; hiph. bring, &c.

Before the direct acc., when also def., the particle **את** is

common. It is greatly used before persons, and especially before pronouns, which it assumes as suff. in the case of the pers. pron. It is also used, however, before things. Gen. 2. 15 וַיּוֹצֵא אֶת־אָבִיו he took *the man*; 2. 24 וַיְקַח אֶת־הָאָדָם 15 he took *the man*; 4. 11 לְלַקְתָּה shall leave *his father and his mother*; 4. 11 וְאֶת־אָמֹתָה to receive *thy brother's blood*; 40. 4 וַיְשַׁרְתָּ אֶת־אֶחָיךְ וְאֶת־אֶתְּמָם and he served *them*; 41. 10 וַיְתַּעֲתֵן אֶתְּנִי אֶתְּמָם and he put *me*. Though the use of **תְּ** is common, it is very often wanting, and is much less employed in poetry and elevated condensed style than in the broader prose writing. It is altogether wanting for ex. in the poems, Ex. 15., Deu. 32., Jud. 5., 1 S. 2., and other poetical passages.

Rem. 1. The direct obj. when a pron. is often appended to the verb. as suff., esp. in earlier style, Gen. 4. 8 וַיְהִירְגִּיחֵה and slew *him*; in later style **תְּ** with suff. has greater currency. But **תְּ** must be used in these cases: (a) when for the sake of emphasis the obj. is to be placed before the verb; Jud. 14. 3 אֶתְּתָה קָח־לִי get *her* for *me*. Gen. 7. 1; 24. 14; 41. 13, 1 S. 8. 7; 21. 10, Hos. 2. 15. (b) When obj. is governed by inf. abs., which is too inflexible to receive suff.; Gen. 41. 43 וַיְנַתֵּן אֹתוֹ and set *him* over, &c., 1 S. 2. 28, Jer. 9. 23, Ez. 36. 3. (c) When the verb, whether fin. or infin., has already a nearer suff. either of subj. or obj.; 2 S. 15. 25 בָּאֶחָבְתָּהּ אֹתוֹ וְהַרְאֵנִי אֹתוֹ he will let *me* see *it*; Gen. 29. 20 בָּאֶחָבְתָּהּ אֹתוֹ because of *his loving her*. Gen. 19. 17; 38. 5, Deu. 7. 24, 1 S. 1. 23; 18. 3, 2 K. 8. 13—the form Deu. 31. 7 is unusual, cf. 1. 38; 19. 3. Similarly when subj. of inf. cons. is a noun, Deu. 22. 2. In Ar. and Eth., as in Ital., the verb can have two suff., a nearer and more remote.

Rem. 2. When several obj. under the same verb are coupled with *and* **תְּ** is usually repeated before each of them, esp. if they be distinct from one another, Gen. 1. 1. But usage fluctuates, the newer broader style multiplying **תְּ**. Gen. 8. 1; 10. 15-18; 12. 5, 20; 15. 19-21; 21. 10.

Rem. 3. The use of **תְּ** with any acc. except that of direct obj. is rare. (a) Of time, *how long?* Ex. 13. 7, Deu.

9. 25; *when?* Lev. 25. 22. (b) Of place, *whither?* Nu. 4. 19, Jud. 19. 18, Ez. 21. 25. (c) Of restriction, Gen. 17. 11, 14, 25 (not 24), 1 K. 15. 23.

Rem. 4. To the rule that **הָנָה** is used only before def. obj. there are apparent exceptions. First, it is used with undefined obj. (a) In poetry, which greatly dispenses with the art.; *e.g.* in the case of words denoting a *class*, Is. 41. 7; 50. 4, Pr. 13. 21. (b) In prose with words which are of the nature of pronoun, *e.g.* **כָל** all, Deu. 2. 34, 2 S. 6. 1; **אַחֲר** *another*, Jer. 16. 13. So with **אֶחָד** *one*; and Num. in general have a certain definiteness of their own, Gen. 21. 30, Nu. 16. 15, 1 S. 9. 3, 2 S. 15. 16. Comp. the usage with *man*, *woman*, in the sense of *any one*, Ex. 21. 28, Nu. 21. 9, cf. Lev. 20. 14. In some other cases the phrase though put indefinitely has a particular reference, *e.g.* 2 S. 4. 11 *a righteous man* (Ishbosheth), 1 S. 26. 20 *a flea* (one who is, &c.), *i.e.* David. In 2 S. 5. 24 a *known* kind of divine rustling is referred to, and *art.* of 1 Chr. 14. 15 might be accepted were it not the habit of Chron. to correct anomalies. 2 S. 18. 18 *pillar* might be cons. before rel., but text is uncertain (Sep.). 1 S. 24. 6 *of the robe* has prob. fallen out after *skirt* (Sep.). On 1 K. 12. 31; 16. 18, cf. § 22, R. 3.

Secondly, **הָנָה** seems used otherwise than before the obj. (a) Some of the cases are only apparent. For ex. a neut. verb used impersonally with prep. and subj. is felt to have the force of an act. vb.; 2 S. 11. 25 **אֲלִירֹעַ בְּעֵינָךְ אֶת־הַבָּבָר** = *take not amiss the thing*; so 1 S. 20. 13 (*rd.* יִטְבַּח) Neh. 9. 32 **אֲלִימֻמָּט לְפִנֵּיךְ אֶת־כָּל־הַתְּלָאָה** *regard not as little*; so even the noun **מַעַט** with prep. **לְ**, Josh. 22. 17. Similarly **הִיה לְ** = *to have*, Josh. 17. 11; cf. the Eth. usage with prep. *ba*, in, with, as *baya* is *with me* = *I have*, followed by acc. (Dill. p. 343). (b) In some cases a particle like *behold*, or a verb like *thou hast, seest*, may float before the writer's mind under whose regimen the noun falls, as Ez. 43. 7 **אֶת־מָקוֹם בְּסַאֵי** *behold (Sep. thou seest) the place of my throne*. But in many cases **הָנָה** seems merely to give emphasis or demonstrative distinctness to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in resuming things already spoken of. 1 S. 26. 16 where is

the spear **וְאֶחָד־צְפַתָּה** and the cruse? 1 S. 17. 34 there came the lion **וְאֶת־הַרְבָּבָה** and the bear too (the verbs are frequent.). Ex. of resumption, Jud. 20. 44, 2 S. 21. 22, 1 K. 2. 32, Ez. 14. 22, Zech. 8. 17. Other ex. Nu. 3. 26; 5. 10, 2 K. 6. 5, Jer. 27. 8; 36. 22, Ez. 17. 21; 35. 10; 44. 3 (47. 17–19?), Neh. 9. 19, 34, Hag. 2. 17, Zech. 7. 7, Ecc. 4. 3, Dan. 9. 13. Cf. Ez. 43. 17 after prep.; 1 S. 30. 23 text obscure (Sep.).

§ 73. Classes of verbs governing acc. of obj.—(a) As in other languages active verbs take acc. of obj., as **נָתַן** give, **לִקְחַ** take, **שִׁים** put, **רָדַף** pursue. But so also many verbs properly stative, as **אֶחֱבָ** love, **שָׂנֵא** hate, **חֶפְץ** desire, and even **יִלְלֶ** to be able (Is. 1. 13, prevail over Ps. 13. 5). So **בָּנָה** to weep for, bewail.

(b) The causative of verbs intrans. in **Kal**, as **בָּוֹא** come, hiph. bring, **וַצֵּא** go out, hiph. bring out, **עַלְלָה** ascend, hiph. bring up, **וַיַּרְדֵּ** go down, hiph. bring down, &c.

(c) Verbs of fulness and want, as **מַלְאָ** be full of, **שָׁבַע** be satisfied with, **חִסְרָ** to want, **שָׁלֵל** be bereaved of. Is. 1. 11 I am sated with burnt-offerings of rams; v. 15 **יָדִיכֶם** **קְטִים** **מַלְאָי** your hands are full of blood; Deu. 2. 7 **לֹא** **חִסְרָת** **דְּבָר** 7 thou didst want nothing. Gen. 18. 28; 27. 45, Ex. 15. 9. The acc. here is perhaps properly one of specification.—Pr. 25. 17 **שָׁבַע** with acc. of person, so **מַלְאָ** Ex. 15. 9.

(d) Verbs of putting on and putting off clothes, as **לְבַשְׁ** put on, **פְּשַׁטָּ** strip, **עֲטָה** be clothed with (more poetical). 1 K. 22. 30 **וְאַתָּה** **לְבַשְׁ** **בְּגִידָה** but don thou thy robes; 1 S. 19. 24 **וַיִּפְשַׁט** **גַּם־הָיוֹא** **בְּגִידָה** he, too, stripped himself of his clothes; 28. 14 **וְהָוָא** **עֲטָה** **מַעַילָה** wearing a robe. Gen. 38. 19, Deu. 22. 5, 1 S. 28. 8, Is. 49. 18, Lev. 6. 4, Song 5. 3. Is. 59. 17, Ps. 109. 29. For **פָּרַסְתָּ** is often used.

(e) Verbs signifying to inhabit, dwell in, as **יָשַׁבְ** dwell in, **גָּורֶ** id., dwell with, Is. 44. 13, Jer. 17. 6, Ps. 37. 3, Jud.

5. 17, Is. 33. 14, 16, Ps. 94. 17. In poetry even acc. of person, Ps. 5. 5; 120. 5.—The consn. with prep. is more usual in prose.

(f) Verbs of *speaking*, as **דָּבַר עֲנָה** *speak to, answer, hear, call*, **צִוָּה** *command, &c.* But consn. with prep. is also common in most of these cases.

Rem. 1. The verbs **בָּוֹא** *go in, come out*, may also be construed with acc., Jer. 10. 20 **בְּנֵי יִצְחָק** *my children have gone out from me*, 2 K. 20. 4, Jos. 8. 19. So **הַלֶּךְ** in the sense of *go through, walk in* (different from acc. of goal, *whither?*) Deu. 1. 19; 2. 7, Is. 50. 10 (*darkness*), Job 29. 3.

Rem. 2. Under (c) may be classed such verbs as **שְׁבַרְגֵּן** *to swarm with*, Ex. 7. 28, **פָּרַץ** *to multiply greatly*, cf. Pr. 3. 10. **נָתַל** *to flow with*, Jer. 9. 17, and similar verbs, as **שָׁטַף** *to overflow with*, Is. 10. 22; **יָרַד** *go down (flow) with*, Jer. 13. 17, Lam. 3. 48, Ps. 119. 136; **הַלֶּךְ** *go (flow) with*, Jo. 4. 18; **נָפַרְגֵּל** *to drop*, Jud. 5. 4, Jo. 4. 18, Song 4. 11; and others. Also **עַלְהַ** **שְׁמִיר** *it shall come up (be overgrown) with*, Is. 5. 6 **עַלְהַ** **וְשִׂיחַ** *it shall come up in thorns and briars*; 34. 13.

Rem. 3. Under (d) come such verbs as **אָנָּר** *to gird (oneself) with*, 1 S. 2. 4; **חָנַר** *to gird on*, 1 S. 25. 13, Is. 15. 3; **עַרְתָּה** *to deck (oneself) with*, Hos. 2. 15, Is. 61. 10, Job 40. 10; and others which mostly occur with two acc.

Rem. 4. The pron. suff. is usually direct obj., but sometimes indirect, Zech. 7. 5 **צִמְחַנִּי אַנְּיָם** *did ye fast for me?* Job 31. 18 **נָדַלְנִי בָּאָבִיךְ** *grew up to me as a father.* This kind of consn. (instead of prep.) is easier with suff., e.g. Job 6. 4 array *against me*, Neh. 9. 28 cry *unto thee*, Is. 44. 21 forgotten *of me*, Jer. 20. 7, 1 K. 16. 22, 2 Chr. 28. 20. In Is. 65. 5 *rd. pi.* **קָרְבָּנִיךְ** stand back! *I shall sanctify thee!* cf. Ez. 44. 19.—So with reflex. vb. Ps. 109. 3, though such verbs may take direct acc., Gen. 37. 18, Jos. 18. 5, Jud. 19. 22, Is. 14. 2. Ps. 42. 5 **אֶלְדִּים** is explained by Hitz. *in Rücksicht auf sie*; perhaps *pi.* **אֶלְדִּים**.

Rem. 5. The pron. obj. is often omitted contrary to our idiom, particularly after vbs. of *giving, bringing, putting, telling*, and others. Gen. 2. 19 **וַיַּבְאֵם** and brought them, 1 S. 17. 31 **וַיִּגְרֹרֵם** they told them, 1 S. 19. 13 **וַיַּשְׁמַם** she put them. Gen. 12. 19; 18. 7; 27. 13, 14; 38. 18, Deu. 21. 12.—Different

is the case where certain verbs by a brachylogy may omit their obj. e.g. נִשְׁאַל *lift up*, sc. קָול, Is. 3. 7; 42. 2. נִשְׁאַל *forgive*, sc. עֹז, Is. 2. 9, Gen. 18. 24. וְבִרְיתָה sc. ברת S. 20. 16, 2 Chr. 7. 18. הַפְּלֵיל sc. גּוֹרֵל *lot*, וְS. 14. 42, Job 6. 27, cf. Jud. 18. 1. לְבָנִים sc. Job 4. 20, so בְּנֵי Job 8. 8. שְׁמַר *to retain*, sc. אֶרְחָה anger, Jer. 3. 5, Ps. 103. 9. שְׁלָח sc. 2 S. 6. 6. עַרְךָ neck, Job 9. 4, cf. Jer. 7. 26. So מְלָא אַחֲרִי sc. לְלַכֵּת *to go*, Jos. 14. 14. In וְS. 24. 11 *eye* seems om., but perh. rd. 1st pers. with Sep. Syr. Cf. 2 K. 10. 13.

Rem. 6. Sometimes the obj. is regarded as the *instrument* or *means* by which the action is realised, and construed with prep. בְּ. Ex. 7. 20 חֲרִירִים בְּפֶטְפָּה to lift up *with* the rod, Lam. 1. 17 פְּרִשָּׁה בְּיָדָה she stretches out *with* her hands. Jer. 18. 16 to wag *with* the head; Job 16. 10 to open *with* the mouth, Ps. 22. 8; Job 16. 9 to gnash *with* the teeth; Jer. 12. 8 to give forth *with* the voice. Cf. Pr. 6. 13. So the phrase קֹרֵא בְּשָׁם to call *with* the name = *invoke* Gen. 4. 26, *proclaim* Ex. 34. 5, &c.

Rem. 7. The direction of the action upon obj. is sometimes indicated by prep. לְ, particularly with ptcp. and inf. whose rection is weaker than that of fin. vb. Is. 11. 9 לִים מִכְפִּים covering the sea, cf. different order, Hab. 2. 14. Am. 6. 3, Is. 14. 2. The caus. (hiph., pi.) not uncommonly reaches its obj. by לְ, Nu. 32. 15, וְS. 23. 10 (2 S. 3. 30), Is. 29. 2, Am. 8. 9, Hos. 10. 1, cf. Jer. 40. 2, Ps. 69. 6; 73. 18, Job 11. 6.—In later style לְ is used in all the senses of אֶת, e.g. (a) direct obj. וְChr. 16. 37; 25. 1; 29. 22, Ezr. 8. 16, 24. (b) resumptive (or appos.) וְChr. 5. 26, 2 Chr. 2. 12; 23. 1, Ps. 136. 19, 20. (c) giving prominence to preposed subj.

4. Verbs with two Acc. of the Object

§ 74. Many verbs and forms of verbs govern two objects. There are several cases. First, when the two obj. (generally a pers. and a thing) have no relation to one another, and could not stand as subj. and pred. in a simple proposition, as, he showed him the place. Secondly, when the two obj.

are so related that in a simple sentence the one might be pred. of the other, as *man is dust*; he made *man* (of) *dust*. Thirdly, in a wider way, when the action is performed upon the main obj. through the medium of some other thing, this means as coming also under the action of the verb is considered a remoter *obj.*, as, they stoned *him* (with) *stones*.

§ 75. To the first class belong—(a) The causatives of verbs transitive in the *Kal*; Deu. 8. 3 וַיִּאֱכַלְךָ אֶת-הַמָּן he fed thee with manna; Jud. 4. 19 נִשְׁקַוְנִיא מְעַטְמִים give me a little water to drink; 4. 22 אָרַאֲךָ אֶת-הָאִישׁ I will show thee the man. So הָזִין, הָזֹרֵה to show, 1 S. 14. 12; הָזִין, הָזֹרֵה to show Is. 28. 9; הַנְּחִילָה make to inherit, Deu. 3. 29; 31. 7; לְמַדָּה to teach, Jud. 3. 2, Deu. 4. 5; הַשְׁמִיעָה cause to hear, 2 K. 7. 6, Song 2. 14. 2 K. 6. 6; 11. 4. An ex. of three acc. 2 K. 8. 13 showed me thee king, &c.

(b) The caus. of verbs of plenty and want (§ 73 c). Gen. 42. 25 וַיִּמְלָא֨ אֶת-קְלִיָּם בָּרָךְ they filled their sacks with corn; 26. 15. 1 K. 18. 13 וַיְאַכְלֵקְלָם לְחֵם וְמִים I supported them with bread and water, Gen. 47. 12, Is. 50. 4. הַשְׁבִּיעָה to satisfy with, Ps. 132. 15. חָפֵר to make want, Ps. 8. 6. רָזֵה to water with, Is. 16. 9. Cf. Jud. 19. 5, Ps. 51. 14; 104. 15, Lam. 3. 15. Some cases may belong to a.

(c) The caus. of verbs of *clothing with*, *stripping off* (§ 73 d). Under this may come verbs of *covering*, *girding*, *surrounding with*, *overlaying* or *plating with*, *crowning*, &c. 1 S. 17. 38 וַיְלַבֵּשׂ אֶת-דְּרוֹד מִקְדוֹם he put his garments on David, Gen. 41. 42, Ps. 132. 16, 18. Gen. 37. 23 וַיִּפְשַׁיטֵּוּ אֶת-יְהוָה they stripped Joseph of his coat. Nu. 20. 26, 28, Is. 22. 21. If the action be performed on oneself one acc. may be represented by reflex., 1 S. 18. 4 וַיִּתְפַּשֵּׁט אֶת-הַמִּעֵל he stripped himself of the robe. Comp. § 73, R. 4.

(d) Verbs of *asking*, *answering*, *calling*, commanding in

the sense of *intrusting to*, &c. (§ 73 f). Is. 58. 2 **יְשַׁאֲלֹנוּ** 2 they ask *me* for judgments of righteousness. 1 K. 12. 13 **וַיָּעַן אֶת־הָעָם קָשָׁה** he returned *the people* a harsh answer, 1 S. 20. 10. So the phrase **הַשִּׁיבָה דְּבָר**, Gen. 37. 14 **וְהַשְׁבֵּנִי דְּבָר** and return *me* an answer (or, bring me word), 2 S. 24. 13, 1 K. 12. 6. 1 S. 21. 3 **הַפְּלַקְךָ צָוַי דְּבָר** intrusted *me* with a matter. So **שְׁלָח** in this sense, Ex. 4. 28, 1 K. 14. 6. To *call*, Gen. 41. 51, 52. Is. 45. 11, Ps. 137. 3. 1 K. 18. 21.

Similarly the verbs in § 73, R. 1; **הַזְּלִיק** Hos. 2. 16, Deu. 8. 2, Lam. 3. 2.

§ 76. When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. *man* is *dust*;—he made *man* of *dust* (so-called acc. of *Material*); and, *the stones* are *an altar*;—he built *the stones* into *an altar* (so-called acc. of *Product*). The nearer obj. is usually *def.* and the more remote *indef.* Such verbs are those of *making*, *placing*, *putting*, *appointing*, and verbs of the mind as to *see*, *know*, *consider*, *think*, *find*, &c. Gen. 2. 7 **וַיַּצְאَ אֶת־הָאָדָם עַפְرָה** he made *the man* (out of) *dust* of the ground. Deu. 27. 6 **וַיַּבְנֵה אֶת־הָאָבָנִים מִזְבֵּחַ** (of) **אֶבֶנִים שְׁלָמֹת** **תָּבִנָה** **אֶת־מִזְבֵּחַ** thou build *the altar* of Je. Gen. 27. 9, Ex. 20. 25; 25. 18, 28; 38. 3, 1 K. 7. 15, 27.—1 K. 18. 32 **לَا תִשְׁׂמֵנִי קָצֵן עַם** 7 appoint *me* not a ruler of a people, 5. 6; 28. 15, Gen. 28. 18, Ex. 32. 4, 1 S. 28. 2, Mic. 4. 13; 6. 7. Deu. 1. 15 **וְאַתֶּن אֶתְכֶם רָאשִׁים** and I made *them heads*, 1 K. 14. 7, Is. 3. 4. Gen. 15. 6 **וַיִּחְשַׁבָּה לוֹ צְדָקָה** he counted it righteousness to him.

The same consn. occurs with adj. and ptcp., which then forms a predicate acc. (tertiary pred.). Gen. 7. 1 **אָתָּה רְאִיתִי** I **יְתַגֵּה ר' נֶגֶף צִדְקִיק** *thee have I perceived righteous*, Deu. 28. 25

Je. shall make *thee defeated*, v. 7. Jer. 22. 30, Is. 53. 4; 26. 7. 2 K. 14. 26.

§ 77. More generally, when in reaching the main obj. the verb brings some other thing under its action, both are put in acc. of obj. Is. 5. 2 **וַיִּצְعַהוּ שָׁרֵק** he planted *it* with *choice vines*, Jud. 9. 45 **וַיִּזְרַעֶה מֶלֶח** he sowed *it* with *salt*. Mic. 7. 2 hunts *his brother* with *a net*, Mal. 3. 24 smite *the earth* with (into) *a curse*, Ps. 64. 8 shoot at them with *arrows*; Ps. 45. 8 anointed *thee* with *oil*; 2 K. 19. 32 (**קָדֵם** *pi.*); Ps. 88. 8. Jos. 7. 25 **וַיִּرְגַּמוּ אֲתֹךְ אֶבֶן** they stoned *him* with *stones*, Lev. 24. 23, 2 Chr. 24. 21; also with **ב** *instrum.*, and so **סְקָל** *to stone* always, Jos. 7. 25, Deu. 13. 11, 1 K. 21. 13.—Pr. 13. 24.

§ 78. Besides the double obj. verbs may have two acc. of different kinds, as obj. and *cog. acc.*, 1 K. 2. 8 **קָלַלְנִי קָלָלָה** cursed *me* with a bitter *curse*, 2 K. 17. 21, 1 K. 8. 55; acc. of condition, Gen. 27. 6 **שָׁמַעְתִּי אֶת־אָבִיךָ מִדְבָּר** I heard thy father speaking; acc. of restriction, Gen. 37. 21 smite *him* as to *life* (mortally); acc. loci, 37. 24 they cast *him* into the pit, &c.

Rem. 1. Under § 75 b may come verbs of *giving, granting, &c.*, **נָתַן** to grant Gen. 33. 5; to bless with Gen. 49. 25, 28; to requite with **שָׁלֵם** 1 S. 24. 18, Ps. 35. 12.

Rem. 2. Under § 75 c might be classed **כָּסָה** *pi.* to cover, Mal. 2. 13, Ps. 104. 6; **אָור** *pi.* to gird Ps. 18. 33, to gird Ex. 29. 9; **סַבַּב** surround with 1 K. 5. 17, **עַטֶּר** *pi.* to surround with, crown Ps. 5. 13; 8. 6; 103. 4; **סַפֵּת** to ciel with 1 K. 6. 9; *pi.* to overlay with 1 K. 6. 20, 21, 22, Ex. 25. 11, 28, 2 Chr. 3. 4–9; **טוֹחַ** to daub with Ez. 13. 10. Song 3. 10 paved with love. Some of these cases might be classed under § 77.

Rem. 3. Under § 76 come such verbs as **עָשָׂה** *make, build, put, &c.*, Jos. 9. 27; 11. 6, 1 K. 14. 7. **שִׁים** *put, &c.* 1 S. 28. 2, 2 K. 10. 8, Is. 28. 15, Ps. 80. 7; 105. 21. **שִׁית** *put* Is. 5. 6, Ps. 21. 7; 88. 9; 110. 1. **בָּרָא** *create*, Is. 65.

18. הַפְּנִים *to turn into* Ps. 114. 8. Ex. of so-called acc. of product, 1 K. 11. 30 rent it into 12 pieces, Am. 6. 11 smite the house into fissures, Hab. 3. 9 cleave rivers into dry ground, Ps. 74. 2. Ar. Gram. regards such cases as acc. of specification.

Rem. 4. The affinity of the consn. § 76 to the usage of Apposition (§ 29) is evident. The two obj. are virtually in Appos. 2 Chr. 2. 15.

Rem. 5. For second obj. נִ is frequently used, esp. with persons, Gen. 2. 22 built the rib נָשָׁה into a woman; 12. 2 I will make thee נְגֻדָּה a nation. With שִׁמְעָה Is. 14. 23; 23. 13; 28. 17. So חָשֵׁב to reckon Gen. 38. 15, 1 S. 1. 13, and usually; to turn into Am. 6. 12, &c. And prep. for 2nd acc. is common in other cases, as to satisfy with בְ Is. 58. 11, Lam. 3. 15; to smite on the cheek נִ, Mic. 4. 14; to overlay with בְ, Jer. 10. 4, 2 K. 19. 1.

Rem. 6. Ecc. 7. 25 לֹא יְדַעַת רַשְׁעָה בְּסֶלֶט to know wickedness (to be) folly, is an ex. of verb of the mind. The consn. with בַּי that is more usual. Ar. Gr. draws a distinction between verbs like to see, &c. as verbs of sense and as verbs of the mind. In both cases they take 2 acc., but the 2nd acc. differs. I saw him sleeping (verb of sense), sleeping is acc. of condition; in the other case it is 2nd obj., perceived him (to be) sleeping = that he was sleeping, pred. acc.

Rem. 7. Two acc. appear in the phrase עִשְׂשָׂה בְּלָה to make (to be) a full end, utterly destroy, Neh. 9. 31 לא עִשְׂתֶּם בְּלָה, Nah. 1. 8, Jer. 30. 11, though תְּנִ seems prep. Jer. 5. 18. Strong consns. occur in poetry, Ps. 21. 13, put them the back שְׁבָט, 18. 41 make them the back עַרְף, i.e. cause them to turn the back (in flight) to one. Ex. 23. 27.

Rem. 8. Sentences beginning with אֲתָּה אֲשֶׁר אֲשֶׁר בַּי that, how that, after tell, show, &c. form virtually a 2nd obj. § 146. And so words with בְ as, for, Gen. 42. 30 held us בְּמִרְגָּלִים spies, Ps. 44. 12.—Unique perhaps is with 2 acc., Ez. 43. 10. 2 S. 15. 31 rd. גַּדְוֹר; 2 K. 7. 9 is acc. loci; Job 26. 4 אֲחַדְמִי = by whose help (inspiration), as Gen. 4. 1, according to parallel clause.

5. Construction of the Passive

§ 79. When *one obj.* is governed by the act. this may become subj. of the pass., as in other languages. But frequently the pass. is used, as we say, impersonally (3 sing. mas.), and governs in the same way as the act.—the idea being that the pass. expresses an action of which the agent is unknown, or, not named. 1 K. 2. 21 **יִפְנֶן אֲתִ־אַבִישָׁג** let Abishag be given; Jer. 35. 14 **וְהֻנְּךָבָּה** the commands of Jon. are performed; Gen. 40. 20 **וּזְמַנְתָּה** the day Ph. was born (inf.). Ex. 21. 28 **לَا יִאֱכַל אֲתִ־פְרָעָה** its flesh shall not be eaten. Gen. 4. 18; 27. 42, Ex. 10. 8, Deu. 12. 22, Jos. 9. 24, 2 S. 21. 6, 11, 1 K. 18. 13, 2 K. 5. 17, Hos. 10. 6, Am. 4. 2, Jer. 38. 4.

§ 80. When *two obj.* are governed in the act. the nearer of the two usually becomes subj. of the pass., and the more remote is retained in accus. Is. 6. 4 **וְהַבֵּית יִמְלָא עַשְׂן** and the house was filled with smoke; Ex. 1. 7, Is. 2. 7, 8; 38. 10, Gen. 31. 15 **הַלֹּא נְכִירֹת נִחְשְׁבָנוּ לוֹ** are we not counted for strangers by him? Cf. 15. 6, Is. 40. 17. Mic. 3. 12 **צִיּוֹן שָׂדָה תִּחְרַשׁ** Zion shall be ploughed into a field; Is. 6. 11; 24. 12. 1 K. 6. 7 the house **נִבְנָה** was built of unhewn stones, Ezr. 5. 8, cf. Deu. 27. 6.—Gen. 17. 11, Ex. 13. 7; 25. 31, Lev. 6. 9, Jud. 18. 11, 1 K. 7. 14; 14. 6 (cf. Ex. 4. 28); 22. 10, Ps. 80. 11, Pr. 24. 31. So cog. acc. Jer. 14. 17.

§ 81. The connexion between the real personal agent and pass. vb. is usually expressed by prep. **ל**. Gen. 14. 19 **בָּרוּךְ לְאָל עַלְיוֹן** blessed by God; 31. 15 **נִחְשְׁבָנוּ לוֹ** we are counted by him; Is. 65. 1 **I נִמְצֵאתִי לֹא בְקָשַׁנִּי** I was to be found by those who sought me not. Gen. 25. 21, Ex. 12. 16, Jos. 17. 16, 1 S. 15. 13, Jer. 8. 3, Neh. 6. 1. More rarely by **מִן** (from, of source), Hos. 7. 4 **פָנָור בְּעָרָה מִאָפָה** an oven heated by a baker (text doubtful), Lev. 21. 7; cf. Jud. 14. 4,

Mal. 1. 9, Job 4. 9, 1 Chr. 5. 22. Prep. **מִן** is usual of *cause* or means, not personal. Gen. 9. 11 **וַיָּבֹרֶת מִפְּנֵי הַמִּזְבֵּחַ** be cut off by the waters of the flood, Ob. 9, Job 7. 14. Prep. **בְּ** (*through*, of instrum.) is also used of persons, Gen. 9. 6 **בְּאָדָם דָּמוֹ וְשָׁפֵךְ** through men shall his blood be shed.

Rem. 1. More rarely the remoter obj. becomes subj. of pass., Lev. 13. 49 **וְהִרְאָה אֲתִיךְפְּתַחְתִּים** and it shall be shown to the priest, cf. Ex. 26. 30. So Ar. can say, 'u'ṭiya zeidan dirhamun, a dirhem was given Zeid, though usually, Zeid was given a dirhem (zeidun dirhaman).

Rem. 2. It is seldom that both acc. of act. are retained in pass., Nu. 14. 21, Ps. 72. 19. Such impers. use of pass. is easier when the act. governs one acc. and prep., Gen. 2. 23 **לֹא תֹאכַל אָשָׁה** this shall be called woman (acc.), Is. 1. 26, Nu. 16. 29. Of course all acc. except that of the obj. must be retained in pass.

Rem. 3. The exx. given above show that the use of acc. after pass. is classical, though the usage perhaps increased in later style. It is common with **ילָד** to bear, Gen. 4. 18 (J); 21. 5; 46. 20, Nu. 26. 60. The consn. of this word in some cases is uncertain, Gen. 35. 26 (Sam. *pl.*), cf. 36. 5, 1 Chr. 2. 3, 9; 3. 1, 4. Other exx. Gen. 21. 8, Nu. 7. 10. Ex. 25. 28; 27. 7, Lev. 16. 27. Nu. 11. 22; 26. 55 (cf. v. 53); 32. 5. Gen. 17. 5; 35. 10. Gen. 17. 11, 14, 24, 25 (acc. of restriction). In some cases where noun with **תְּנָשָׂא** precedes the pass. the **תְּנָשָׂא** may merely give definiteness to the subj., Jud. 6. 28; and in other cases **תְּנָשָׂא** may be resumptive, Jos. 7. 15.

Rem. 4. The pass. *be heard* in sense of *answered* is niph. of **עָנָה**, Job 19. 7, Pr. 21. 13. Pass. of **עָמַשׁ** does not seem used in this sense with personal subj. (cf. Del. N.T. Matt. 6. 7).

SUBORDINATION OF ONE VERB TO ANOTHER

§ 82. There are two cases—(a) When the first verb expresses the *mode* of the action denoted by the second. In this case the second verb expresses the real action, and the first has to be rendered adverbially. Gen. 31. 27 **בְּחַבְאַת**

+ הַקְשִׁית לְשֹׁאָל לִבְרָה thou hast fled away *secretly*; 2 K. 2. 10 thou hast asked *a hard thing* (lit. done hardly as to asking); Ex. 8. 24 לא תֵּרֶחַיְךָ לְלֹכֶת ye shall not go *far away*; Ps. 55. 8. Jer. 13. 18 הַשְׁפִּילְךָ שָׁבָע sit down *low*. 1 S. 1. 12; 2. 3; 16. 17, 2 S. 19. 4, 1 K. 14. 9, 2 K. 21. 6, Is. 23. 16; 29. 15; 55. 7, Jer. 1. 12; 16. 12, Hos. 9. 9, Am. 4. 4, Jon. 4. 2, Ezr. 10. 13, 2 Chr. 20. 35. The consn. is common with בְּרָה, רַסְפָּת, שָׁוֹב to do again, *return*, &c.

(b) When the two verbs express distinct ideas. Gen. 11. 11. וַיַּחֲלֹלְיוּ לְבִנּוֹת הָעִיר 8 and they gave up building the city; 1 S. 18. 2 וְלֹא נִתְּנוּ לְשֹׁוֹב 1 S. 17. 39 rd. perhaps perhaps he did not allow him to return. וְלֹא לְלֹכֶת

§ 83. Modes of connection.—(a) The second verb is subordinated to the first in *inf. cons.*, with, or less commonly without, ל, or still less commonly in *infin. abs.* See exx. above, and cf. § 90 c.

(b) The verbs are co-ordinated in the same tense-form with *vav*. Gen. 24. 18 וַיַּתְּמִיר וַיַּתְּرֹד נִקְהָ she hasted to let down her pitcher; 44. 11. 2 K. 6. 3 וַיַּתְּלֹךְ consent to go; Jud. 19. 6. Gen. 25. 1 וַיִּקְחֵה אֶשְׁתָּו and Abr. took another wife; 1 K. 19. 6 וַיִּשְׁבַּט וַיִּשְׁכַּב and he lay down again; 2 K. 1. 11, 13. Instead of the same tense the equivalent *vav conv.* form may be used, Hos. 2. 11 אָשֹׁׁב I will take back again. Gen. 27. 42, 2 S. 7. 29, 1 S. 20. 31, Is. 6. 13, Mal. 1. 4, Job 6. 9.—Jos. 7. 7, Is. 1. 19, Est. 8. 6, Dan. 9. 25.

(c) The verbs are co-ordinated without *vav*, asyndetously. Esp. in imper.; 2 K. 5. 23 הַוְאֵל קַח בְּכָרִים please take two talents; 1 S. 3. 5 שׁוֹב שָׁבָע lie down again; v. 9, Gen. 19. 22, Deu. 2. 24. Jos. 5. 2, Is. 21. 12, Jer. 13. 18, Ps. 51. 4.—*Impf.* Hos. 1. 6 לֹא אָסַפֵּת עוֹד אֲרִיכָם I will no more pity; Gen. 30. 31 אָשֻׁׁבָה אֶרְעָה צָנָגָה I will keep thy flock again; 1 S. 2. 3 אַל־תִּרְבּוּ תִּרְבּוּ speak not always. Mic.

7. 19, Lam. 4. 14, Ps. 50. 20; 88. 11; 102. 14, Job 10. 16; 19. 3; 24. 14. Or with equivalent *vav conv.*, Is. 29. 4 לְשָׁפֵלַת מִאָרֶץ תֹּדְבֵּרִי thou *shalt speak low* out of the ground (1 S. 20. 19 *rd.* וְשָׁלַשְׁתָּם תִּפְקֹד shalt be greatly missed a third time, cf. v. 18).—*Perf.* Ps. 106. 13 מִבָּרוּ שְׁכָחוּ speedily they forgot. Hos. 5. 11; 9. 9, Zeph. 3. 7, Zech. 8. 15.—*Ptcp.* Hos. 6. 4; 13. 3.—The vigorous קִיַּתִי . . . אֲכַלְנִי Gen. 31. 40 reminds of Ar. *kuntu . . . ya'kuluni*;—more usually with inchoative *pendens*, as Gen. 24. 27. § 106.

Rem. 1. The second verb is occasionally subordinated in *impf.*, Is. 42. 21 יְחִפֵּן לְמַעַן אָרְקֹו יִגְדִּיל Je. was pleased to make great; Job 32. 22 לֹא יַדְעַתִּי אַכְפָּה I am not good at flattering; Is. 47. 1 לֹא תֹסִיף יִקְרָאוּ לְךָ thou shalt no more be called. Lev. 9. 6, Nu. 22. 6, Lam. 1. 10. The consn. is more common in Syr., Noeld. § 267.

Rem. 2. In a few instances the *ptcp.* or an adj. is subordinated (*acc.*). Is. 33. 1 בְּהִתְמַךְ שׂוֹרֵד when thou art done destroying; 1 S. 3. 2 עִינֵּנוּ הַחֲלֵל בְּהֹת his eyes had begun to be dim. 1 S. 16. 16, Hos. 7. 4, Jer. 22. 30, Neh. 10. 29. So probably a noun, Gen. 9. 20, N. began (as) a husbandman (*acc.*). The consn., and N., the husbandman, began and planted (was the first to plant, or, planted for the first time, Gen. 10. 8, 1 S. 14. 35; 22. 15), is rather unnatural, though cf. the appos. Gen. 37. 2. In this sense “begin” is usually followed by *inf.*, but cf. Ezr. 3. 8.—“One of them” says—

“Or (nae reflection on your ear),
Ye may commence a shaver,” &c.

Rem. 3. The asyndetous consn. § 83c is very common in Syr., Noeld. § 337. In Ar. the older and classical consn. was with *fa, and, Wr.* ii. § 140; de Lag. *Uebersicht*, p. 209 *seq.*, does not alter this fact.

Rem. 4. Such words as לְכָה, קָוִם come, arise, are used almost as interjections though construed regularly, Is. 22. 15 לְכָה וּבָא 1 K. 1. 13, v. 12, Gen. 19. 15, 1 S. 9. 5. The mas. לְכָה is even used to a woman, Gen. 19. 32. Both verbs often merely confer liveliness on the real action, Hos. 5. 15; 6. 1, Gen. 19. 35, Ps. 88. 11. Some fixed compound

phrases express only a *single* idea, as וַיֹּאמֶר וַיַּעֲשֶׂה answered and said, וַתִּתְלֹךְ conceived and bore = she bore, Gen. 21. 2. Text 1 S. 1. 20 is probably quite right. Comp. 1 Chr. 4. 17 where וְתַהֲרֵךְ alone is used for the whole phrase.

Rem. 5. In some instances the modifying verb stands second, Jer. 4. 5 קָרָא מִלְאָךְ cry with full voice, cf. 12. 6 קָרָא מִלְאָךְ. Is. 53. 11, Jo. 2. 26.

THE NOMEN ACTIONIS OR INFINITIVE

1. Infinitive Absolute

§ 84. The infin. abs. as an abstract noun expresses the bare idea of the verbal action, apart from the modifications which subject-inflections or tense-forms lend to it. Used along with the inflected form it gives emphasis to the expression of the action, and, when used alone, graphically represents the action in its exercise, continuance, prevalence, and the like, sometimes almost with the force of an exclamation.

Construction of inf. abs.—Expressing the bare notion of the verb the inf. abs. refuses to enter into close construction, receiving neither suffixes nor prep. It may, however—

(a) Be the subj. in a nominal sent., esp. when the pred. is בָּלְטָב good, or לֹא טֻוב not good, but also otherwise. Pr. 28. 21 הַפְּרִפְנִים לֹא-טֻוב to be partial is not good. 1 S. 15. 23, Jer. 10. 5, Pr. 24. 23; 25. 27, Job 25. 2. In Job 6. 25 it is subj. to a verbal sent.

(b) Or the obj. of a verb. Is. 1. 17 לִמְדֵי הַיִּתְבָּשֶׁל learn to do well; 42. 24 לֹא אָבֵו הַלּוֹךְ they willed not to walk. Is. 7. 15; 57. 20, Pr. 15. 12, Job 9. 18; 13. 3. Rarely in gen. Is. 14. 23 בְּמִטְאָתָא הַשְׁמִיד with the besom of destruction. Pr. 1. 3; 21. 16. Cf. Rem. 1.

(c) It may govern like its own finite verb, e.g. acc., Hos. 10. 4 בְּרִית בְּרִית making covenants; Is. 22. 13 הַרְגֵּבָר killing oxen and slaying sheep. Is. 5. 5; 21. 5;

59. 4, 13, Pr. 25. 4, 5. Or prep., Is. 7. 15 מְאֹם בֶּרֶע וּבְחֹור בְּטוּב to refuse *evil* and choose *good*. It is not followed by *gen.* either of noun or pron.

Rem. 1. 1 S. 1. 9 is the only ex. of inf. abs. with prep. (text dubious). The inf. abs. tends, however, to become a real noun (Job 25. 2, Lam, 3. 45), and may take prep. when so used, Is. 30. 15, and also when used adverbially, Neh. 5. 18. The inf. cons. hiph. is occasionally pointed like inf. abs., e.g. Deu. 32. 8, Jer. 44. 19, 25, which introduces some uncertainty (Deu. 26. 12, Neh. 10. 39 should perhaps be read *pi.*). Inf. abs. as obj. seems to occur first in Is.

§ 85. Use of inf. abs.—The inf. abs. is used *first*, along with the forms of its own verb, to add emphasis. In this case it stands chiefly before its verb, but also after it. *Secondly*, it is used adverbially to describe the action of a previous verb. And, *thirdly*, it is used instead of the finite or other inflected forms of the verb.

§ 86. Use along with its own verb.—(a) When *before* its verb the kind of emphasis given by inf. abs. may be of various kinds, e.g. that of strong *asseveration* in promises or threats; that of *antithesis* in adversative statements; the emphasis natural in a *supposition* or *concession*; and that of *interrogation*, particularly when the speaker is animated, and throws into the question an intonation of surprise, scorn, dislike, &c. Such shades cannot be reproduced in translation. Occasionally such a word as *indeed, surely* (Gen. 2. 17), *forsooth* (37. 8), *of course* (43. 7), *at all* (Hos. 1. 6), &c., may bring out the sense, but oftenest the kind of emphasis is best expressed by an intonation of the voice.

Ex. of *asseveration*: Gen. 2. 17 מות תמות thou shalt (surely) die! 16. 10; 18. 10, 2 S. 5. 19. Frequently in injunctions; Ex. 21. 28 סקל השור יסקל the ox shall be stoned, 23. 4, Deu. 12. 2, and often. *Antithesis*: Jud. 15. 13 לא כי אסר נאסרה והמת לא גמיתה nay, we will bind

thee, but we will not kill thee. 2 S. 24. 24, Deu. 7. 26; 13. 10; 21. 14, and often, 1 S. 6. 3, 1 K. 11. 22, Am. 9. 8, Is. 28. 28, Jer. 32. 4; 34. 3. *Supposition* (very common): Ex. 21. 5 וְאִם יֹאמֶר הַעֲבָד but if the slave should say. Jud. 11. 30, Ex. 22. 3, 11, 12, 16, 22, Jud. 14. 12, 1 S. 1. 11; 20. 6, 9, 21, 2 S. 18. 3. So *concession*: Gen. 31. 30 רַעַתָּה הַלְּךָ well, thou hast gone off because, &c. (but why steal my gods?). 1 S. 2. 30. In *questions*: Gen. 24. 5 קַהֲשֵׁב תִּמְלָךְ am I, then, to bring back? 37. 8, 10 תִּמְלָךְ shall thou rule (forsooth) over us? 43. 7 בְּדוּעַ נִדְעָה כִּי יֹאמֶר were we (then) to know? Nu. 22. 30, 37, 38, Jud. 11. 25, 1 S. 2. 27, 2 K. 18. 33, Is. 50. 2, Jer. 26. 19, Ez. 14. 3; 18. 23, Zech. 7. 5.

The peculiar emphasis of inf. abs. is well felt when a speaker gives a report regarding circumstances, or repeats (directly or indirectly) the words of another, or his own thoughts. Gen. 43. 3, 7, Jud. 9. 8; 15. 2, 1 S. 10. 16; 14. 28, 43; 20. 3, 6, 28; 23. 22, 2 S. 1. 6. Also when restrictive particles, **אֵذ**, **רַק**, are used, Gen. 27. 30; 44. 28, Jud. 7. 19.

(b) In negative sent. inf. abs. precedes the neg. Is. 30. 19 בְּכֹו לְאִתְבְּנָה thou shalt not weep. Jud. 15. 13 above, Ex. 8. 24; 34. 7, Deu. 21. 14, Jud. 1. 28, 1 K. 3. 27, Am. 3. 5, Jer. 6. 15; 13. 12. With **אֵל**, 1 K. 3. 26, Mic. 1. 10. Exceptions occur mostly when a denial is given to previous words, Gen. 3. 4, Am. 9. 8, Ps. 49. 8.

(c) When placed after its verb inf. abs. has often the same force as when before it. 2 K. 5. 11 אָפְרַתִּי אֵלֵי יֵצֵא II I thought, *He will (certainly) come out unto me.* Nu. 23. 11, 2 S. 3. 24; 6. 20, Jer. 23. 39, Dan. 11. 10, 13. In this case inf. abs. is sometimes strengthened by **גַם**. Gen. 46. 4 הַמְעַלֶּה וְאֶنְכִּי אַעֲלֵה גַם עַלְלָה I will also bring thee up; 31. 15, Nu. 16. 13. Inf. abs. always stands after imper. and ptcp., Nu. 11. 15 *הַרְגִּינְרָנָא הַרְגֵּג* kill me rather (at once); Jer. 22. 10

לְהַלֵּךְ בָּכְיָה *weep, indeed, for him that is gone away.* Jud. 5. 23, Is. 6. 9. With ptcp. Jer. 23. 17, Is. 22. 17, Jud. 11. 25?

But inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c. Nu. 11. 32 **שָׁטוֹת לְהַמִּים** *and they went spreading them out (the quails).* Jer. 6. 29. This use is clearer when another inf. abs. is added; Jud. 14. 9 **וַיֵּלֶךְ הַלֹּז וְאֶלְלָה** *he went on, eating as he went;* Gen. 8. 7 **וַיֵּצֵא יְצָא וְשׁוּב** *and it went (always) out and back.* 1 S. 6. 12, 1 K. 20. 37, 2 K. 2. 11, Is. 19. 22. This use is akin to the adverbial use, cf. 2 K. 21. 13, where *rd.* probably **מִיחָה וְחַפֶּךְ**, with larger accent at *dish*. This inf. before the verb, Is. 3. 16, cf. Ps. 126. 6.

Rem. 1. Exx. like Gen. 43. 3, 7, Am. 9. 8 hardly prove that infin. abs. intensifies the action in the same sense as the *pi*. With 1 S. 20. 6 cf. v. 28. In Gen. 19. 9 the inf. after verb may emphasise the assumption *to be judge* on the part of one who was a stranger rather than the *habit* of judging. Jos. 24. 10.

Rem. 2. The inf. abs. is oftenest of the same conjug. as the finite, whether before or after it, e.g. *Kal* Gen. 2. 16, *niph.* Ex. 22. 3, *pi*. Gen. 22. 17, *pu.* 40. 15, *hiph.* 3. 16, *hoph.* Ez. 16. 4, *hith.* Nu. 16. 13. But as the *nomen actionis* of the *Kal* expresses the abstract idea of the verb in general, it may be joined with any other conjug., e.g. with *niph.* Ex. 21. 20; *pi.* 2 S. 20. 18; *pu.* Gen. 37. 33; *hiph.* 1 S. 23. 22, Gen. 46. 4; *hoph.* Ex. 21. 12 (and always in this phrase *shall be put to death*); *hithpo.* Is. 24. 19. Other combinations are rarer, e.g. inf. *hoph.* with *niph.* 2 K. 3. 23, and with *pu.* Ez. 16. 4; inf. *pi.* with *hiph.* 1 S. 2. 16. Occasionally the inf. is from another verb, cognate and similar in sound, Is. 28. 28, Jer. 8. 13; 48. 9 (Zeph. 1. 2?). If text right in Jer. 42. 10, *שׁוּב*, the weak *yod* has fallen away, cf. Jud 19. 11, 2 S. 22. 41.

Rem. 3. Instead of inf. abs. the abstract noun is some-

times used; Is. 35. 2, Jer. 46. 5, Mic. 4. 9, Hab. 3. 9 (last two cognate stems), Job 27. 12, cf. Is. 29. 14, both inf. and noun.—Occasionally the form of inf. cons. is used, Nu. 23. 25, Ru. 2. 16, Jer. 50. 34, Pr. 23. 1 (all due to assonance with following verb), Ps. 50. 21, Neh. 1. 7.—^{הַכּוֹת} 2 K. 3. 24 text amiss (but cf. § 96, R. 4), Ez. 11. 7 *rd.* אָצִיאָ. Cf. however, Jos. 4. 3; 7. 7, Ez. 7. 14.

Rem. 4. The verb הָלַךְ with its inf. abs. is followed: (a) mostly by another inf. abs. as above in *c*, e.g. 2 S. 3. 16. וַיֵּלֶךְ הָלַךְ וַיָּבֹלֶה, Jos. 6. 9, 2 K. 2. 11; but (b) also by ptcp. 2 S. 18. 25 וַיֵּלֶךְ הָלַךְ וַיִּקְרַב, Jer. 41. 6, cf. 2 S. 16. 5; and (c) by a finite tense, 2 S. 16. 13 וַיָּקָלֶל הָלַךְ וַיָּקָלֶל, Jos. 6. 13, 1 S. 19. 23, 2 S. 13. 19, cf. Is. 31. 5.

But הָלַךְ is often used in a metaphorical sense to express *progress, continuance, &c.* in an action or condition, which is expressed by ptcp. or adj. Gen. 26. 13 וַיָּלֶךְ הָלַךְ וַיָּגַד *he grew ever greater.* Jud. 4. 24, 1 S. 14. 19, 2 S. 5. 10, 1 Chr. 11. 9. In the same sense the ptcp. הָלַךְ is used in a predication. 2 S. 3. 1 וַיָּמָר הָלַךְ וַיָּמָר *D. waxed stronger and stronger.* Ex. 19. 19 *always waxed louder.* 1 S. 2. 26 (17. 41 in a literal sense), 2 S. 15. 12, 2 Chr. 17. 12, Est. 9. 4, Pr. 4. 18.

Used adverbially with inf. abs. of other verbs inf. abs. of הָלַךְ expresses the same idea of progress or endurance. Gen. 12. 9 וַיַּפְעַל הָלֹךְ וַיַּסְטוּעַ *he continued always journeying;* 8. 3 *always receded more and more*, cf. v. 5.

§ 87. Adverbial use of inf. abs.—The inf. abs. is used to describe adverbially the manner, degree, &c., of the action expressed by a previous verb. This inf. is itself without *and*, but other inf. may be subjoined to it. Deu. 9. 21 וְאַכְתָּב אֲתָּה טָחֹן הַיּוּב and *I beat it, grinding it small;* 1 S. 3. 12 אָקִים אֶת כָּל־אֲשֶׁר דָבַרְתִּי הַתְּלִין וְכַלְתָּה from *beginning to end.* Gen. 21. 16; 30. 32, Nu. 6. 23, Jos. 3. 17; 6. 3, 11, 1 S. 17. 16, 2 S. 8. 2, Is. 57. 17, Mic. 6. 13, Zech. 7. 3, Jer. 3. 15; 12. 17; 22. 19. Cf. Gen. 30. 37 מִיחְשָׁף. Some inf. abs. (chiefly hiph.) have become

almost simple adverbs, as **הוּמֶב** *well, very, much, very,*
הַרְחָק *far, Gen. 21. 16, Jos. 3. 16.*

Rem. 1. Here belongs the phrase of Jer., e.g. 7. 13
וְאָדַבֵּר . . . הַשְׁפֵּטִים וְרֹבֵר I spoke, *earnestly speaking*, in which
inf. of first verb is repeated; 11. 7; 25. 4; 29. 19; 32. 33;
35. 14, 15. As adverbial inf. is without *and*, delete vav in
26. 5.—Instead of inf. of first verb there is finite form, Is.
57. 17, cf. 31. 5. In Hos. 10. 4 the inf. might exegese
דְּבָרָיו דְּבָרִים, giving examples of their idle or swelling words;
or they may express actions on the same line as their talk.

§ 88. Inf. abs. instead of inflected forms.—(a) When circumstances, personal relations, &c., have already been suggested by an inflected verbal form, it is often thought sufficient to subjoin further actions in the bare inf. form. This inf. may follow any inflected form, and, unlike the adverbial inf., is introduced by *and*. Jud. 7. 19
וַיָּתַקְעֻוּ they blew with the trumpets, *and*
בְּשׁוֹפְרוֹת וּנְפֹץ **הַכְּדִים** *and broke* the pitchers; 1 K. 9. 25
וְהַעֲלָה ש' *and* Solomon offered sacrifices (freq.) *and burnt incense*; Jer. 14. 5
גַּם־אִילָת בְּשָׂדָה יָלְדָה וְעֹזֶוב even the hind calves, *and for-*
sakes (her young); Jer. 32. 44
שְׁדֹות יִקְנוּ וְכַתּוּב בְּסֶפֶר וְתַחַטּוּם *they shall buy fields, and subscribe deeds, and*
seal them, and take witnesses. The usage becomes more common in later style. Cf. Rem. 1.

(b) The bare inf. abs. is used without a preceding inflected form when the verbal action or state in itself, apart from modifications of time, person, &c., is to be forcibly presented, e.g. in injunctions which are general; in descriptions of prevailing conduct or condition of things; but also in any case where the action in itself, apart from its conditions, is to be vividly expressed. Ex. 20. 8
זְכֹר אֶת יוֹם הַשְׁבָת *remember* the sabbath day!—Hos. 4. 2
אֱלֹהָה וְכִיחַשׁ וְרִצְמָה וְגַנְבָּה וְנָאָתָף *false swearing, and murder, and theft, and adultery* (they

practise) !—1 K. 22. 30 **בְּמַלְחֵמָה וּבָא בְּמַלְחֵמָה** *disguise myself* (will I), *and go* into the battle! 2 K. 4. 43 **פֶּה אָמַר** 30 **אָכֹל וְהִזְרֵר!** thus saith Je., *Eat* (shall ye) *and leave over!*

(c) So in other cases where the action in itself, apart from its circumstances, is to be stated, the inf. abs. is sufficient. Is. 20. 2 **וַיֵּשֶׁן הַלְּךָ עָרוֹם וַיַּחֲזֵק** he did so, *walking naked and barefoot*, Is. 5. 5. Particularly when the action is first indicated by *this*. Jer. 9. 23 **בָּוֹאֶת יְתַלֵּל הַמְּתֻהָלֵל הַשְׁגֵל וַיַּדַּע אֶתְיוֹ** *in this let one glory, in understanding and in knowing me*; Is. 58. 6 is not this the fast that I like, &c. (three inf., cf. v. 7). Gen. 17. 10; Deu. 15. 2, Is. 37. 30, Zech. 14. 12.

Rem. 1. Exx. of *a*. After perf., 1 S. 2. 27, 28, Hos. 10. 4, Jer. 19. 13; 22. 14, Hag. 1. 6, Zech. 3. 4; 7. 5, 1 Chr. 5. 20, 2 Chr. 28. 19, Ecc. 4. 1, 2; 9. 11, Est. 9. 6, 12, 16, cf. 17, Dan. 9. 5.—After impf., Jer. 32. 44; 36. 23. With **וְן or**, Lev. 25. 14, Nu. 30. 3, Deu. 14. 21.—After vav impf., Gen. 41. 43, Ex. 8. 11, Jer. 37. 21, 1 Chr. 16. 36, Neh. 8. 8.—Vav perf., Zech. 12. 10.—Inf., 1 S. 22. 13, Jer. 7. 18, cf. 32. 33.—Ptcp., Hab. 2. 15, Est. 8. 8.

Rem. 2. Exx. of *b*. Inf. abs. as imper., Ex. 12. 48; 13. 3, Deu. 1. 16; 5. 12; 31. 26, Jos. 1. 13, 2 K. 3. 16, Zech. 6. 10. So **לֹא־גֵלְךָ go!** 2 S. 24. 12, 2 K. 5. 10, and often in Jer., 2. 2; 3. 12, &c. Is. 14. 31? (**נִמְצָא** inf. abs.).—Of prevailing conduct or condition, Is. 21. 5; 22. 13; 59. 4, 13, Jer. 7. 9; 8. 15; 14. 19, Ez. 21. 31, Hag. 1. 9.—Exx. of *c*, Jer. 3. 1 (**אָשָׁוב**), Ez. 23. 30, 46, Job 40. 2, Pr. 17. 12; 25. 4, 5.

Rem. 3. Like inf. cons. (§ 96), inf. abs. when used for finite may be continued by fin. form, Is. 42. 22; 58. 6.

Rem. 4. A force akin to that of inf. abs. is sometimes obtained by repeating the verb in another form. Ps. 118. 11, Zeph. 2. 1, Hab. 1. 5, Is. 29. 9 (Hos. 4. 18). But in some of these places text is doubtful.

Rem. 5. When inf. abs. is used for finite verb the *subj.*

is occasionally expressed with it, Deu. 15. 2, Lev. 6. 7, Nu. 15. 35, 1 S. 25. 26, Is. 42. 22, Ps. 17. 5, Job 40. 2, Pr. 17. 12, Ecc. 4. 2, Est. 9. 1. Gen. 17. 12, 13 make it probable that בְּלִזְנָר v. 10 is subj. and not acc. after pass.

Rem. 6. In § 86 (cf. § 67) and § 87 the inf. abs. is no doubt in acc.; possibly also in § 88, cf. Kor. 2. 77.

2. *The Infinitive Construct*

§ 89. The inf. cons. has the qualities both of noun and verb, being used like a gerund, admitting prepp. and suffixes, and yet having the government of its verb. As *nomen verbi* it does not of itself express tense; the time is either indefinite or suggested by the context and circumstances. It is too little of a noun to take the *art.*, § 19.

§ 90. Cases of inf. cons. itself.—(a) The inf. cons. may be *nom.* as subject to a nominal sentence, especially when the pred. is “good” or “not good” (§ 84 a), but also otherwise, Gen. 2. 18 לא טוב הַיּוֹת הָאָדָם לְבָדוֹ man's being alone is not good; Is. 7. 13 הַמְעַט מִפֶּם הַלְאֹות אֲנָשִׁים is wearying men too little for you? Gen. 29. 19; 30. 15, Ex. 14. 12, Jud. 9. 2; 18. 19, 1 S. 15. 22; 23. 20; 29. 6, 2 S. 18. 11, Is. 10. 7, Mic. 3. 1, Ps. 118. 9, Pr. 10. 23; 13. 19; 16. 6, 12, 16, and often.

(b) It may be in *gen.* by a noun or prep. Gen. 2. 4 בְּיוֹם אֶחָרִי עַשׂוֹת יְהוָה in the day of Jehovah's making; 14. 17 שׁוּבוּ מִהְכֹּת after his returning from smiting. Gen. 2. 17; 21. 5; 24. 30; 29. 7, Is. 7. 17, Hos. 2. 5, 17. Also, though rarely, after an adj. or ptcp. in *cons.*, Is. 56. 10, Jer. 13. 23, Ps. 127. 2, Pr. 30. 29. In a few instances כל all precedes inf. cons., Gen. 30. 41, 1 K. 8. 52, Ps. 132. 1, 1 Chr. 23. 31.

(c) It may be in *acc.* as obj. to an active verb. 1 K. 3. 7 לא אָדָע צָאת וּבָא I know not how to go out or come in. Gen. 8. 10, Ex. 2. 3, Deu. 2. 25, 2 K. 19. 27, Is. 1. 14; 11. 9, Jer. 15. 15, Am. 3. 10, Ps. 101. 3. The acc. sign אהֶת occurs before inf. 2 K. 19. 27 (Is. 37. 28). The inf. cons. with

prep. **ל**, which expresses the direction of the action of governing verb, has in usage greatly superseded the simple inf. when *obj.*; Gen. 18. 29, **וַיֹּאמֶר עוֹד לְדָבָר** II. 8; 13. 16. This inf. with **ל** has become almost a simple verbal *form*, and appears often as subj. in the nominal sent., 1 S. 15. 22, 2 S. 18. 11, Is. 10. 7 with 28. 19, Mic. 3. 1, Ps. 118. 8, Pr. 21. 9 with 25. 24. Cf. Hab. 2. 14.

Rem. 1. It is usually the whole clause rather than the mere inf. that is grammatical subj.; comp. the forcible phrase 2 S. 14. 32. The inf. cons. is too little nominal to be subj. to a verb: in 2 S. 22. 36 *rd.* with Ps. 18. 36; **וְעַנְתָּךְ**; 1 K. 16. 31 **תִּנְאַלֵּל** is ptcp., cf. 1 S. 18. 23. In 2 S. 24. 13 **נָסַךְ** is loosely appended to preceding words. Is. 37. 29 **שָׁאַנְנָךְ** if text right may be an ex., or adj. used substantively (vocalisation varies). Ps. 17. 3 **יְמַתֵּחַ** if inf. is scarcely subj. to following verb. On the other hand the fem. inf. tends to be a real noun, and may be subj. to a verb, Pr. 10. 12.—It is rare that the mas. form of inf. is construed as fem. (neut.), 1 S. 18. 23, Jer. 2. 17 with 2. 19.

Rem. 2. Deu. 25. 2 *worthy of a beating* (adjudged the bastinado) is peculiar, cf. 1 S. 20. 31.

§ 91. Government by inf. cons.—(a) The agent or subj., which usually immediately follows inf., is in the *gen.* Gen. 2. 4 **בְּחִילַת יְהֹוָה עֲשָׂות** Jehovah's making; 19. 16 **עַלְיוֹן יְהֹוָה** in Jehovah's pitying him. Gen. 16. 16; 24. 11, Ex. 17. 1, Deu. 1. 27, 1 K. 10. 9. So with suff., Gen. 3. 19 **עַד שׁוֹבֵךְ אֱלֹהִיךְ** until thy returning to the ground, 3. 5; 39. 18.

When separated from inf. by intervening words the subj., with a looser construction, must be supposed to be in the *nom.*; Is. 20. 1 **בְּשַׁלֵּחַ אֶתְךָ סַרְגּוֹן** I when Sargon sent him. Gen. 4. 15, Nu. 24. 23, Deu. 4. 42, Jos. 14. 11, Jud. 9. 2, 1 S. 16. 16, 2 S. 18. 29, Is. 5. 24, Jer. 21. 1, Ez. 17. 10, Ps. 51. 2; 56. 1; 76. 10; 142. 4, Pr. 1. 27; 25. 8, Job 34. 22.

(b) The inf. cons. puts its *obj.* in the same case as the verb does from which it is derived, i.e. acc. or gen. through

a prep. 1 S. 19. 1 לְהַמִּית אֶת־דָּוִד to kill David; Deu. 10. 15 לְאֶחָבָה אֶתְּם to love them; Nu. 22. 11 לְהַלְּחֵם בְּךָ to fight with him. Gen. 2. 4, Deu. 2. 7, 1 K. 12. 15; 15. 4, Gen. 19. 16, Deu. 30. 20, Is. 7. 1. The inf. may take two acc. like its verb, Gen. 41. 39, Deu. 26. 19, Jos. 10. 20.

(c) When subj. and obj. are both expressed the usual order is: inf., subj., obj. Gen. 41. 39 אֲתָּה הֹדִיעַ after God's showing thee; Hos. 3. 1 כִּאֵחֶבֶת יְיָ אֶת־בְּנֵי יִשְׂרָאֵל as Je. loveth the children of Israel; and with pron. as subj. Gen. 39. 18 כִּי־קָולִי when I lifted up my voice. Gen. 11. 11, 13; 13. 10; 24. 30; 39. 19, 1 K. 11. 24; 13. 23, 31, Is. 10. 15, Am. 1. 3, 6, 9, 11, 13, &c.

Rem. 1. The subj., especially when a pron., is often omitted: (a) when clear from the context, Gen. 24. 30 בַּרְאָת when he saw; 19. 29, Deu. 4. 21, 1 K. 20. 12, Ez. 8. 6. (b) When general and indeterminate, Gen. 33. 10 as one sees; Jud. 14. 6, 1 S. 2. 13; 18. 19, 2 S. 3. 34; 7. 29, Is. 7. 22; 10. 14.—Gen. 25. 26, Ex. 27. 7; 30. 12, Nu. 9. 15; 10. 7, Zeph. 2. 2, Zech. 13. 9, Ps. 42. 4 with v. 11, Job 13. 9; 20. 4. The obj. is also often omitted, when a pron., in the same circumstances. § 73, R. 5.

Rem. 2. The subj. is probably *nominative* in some cases where it is not separated from inf. (a above), e.g. when לְ of inf. has pretonic *qameç*; 2 S. 19. 20 לְשָׁוֹם הַמֶּלֶךְ with Gen. 16. 3 לְשָׁבַת אֶבְרַם, 1 K. 6. 1, Job 37. 7. The inf. hiph. of יְ verbs is never shortened except with suff. (Gen. 39. 18 in c above), e.g. Is. 10. 15 בְּיָמֵינוּ שִׁבְטֵינוּ 14. 3, 2 S. 17. 14, Ps. 46. 3.

Rem. 3. The obj. of inf. when a *noun* is probably acc. and not gen. objecti. When inf. has suff. this is clear, Gen. 39. 18, Deu. 9. 28. Also the particle נָ is frequently expressed, Gen. 14. 17; 25. 26, Deu. 10. 12, 15; 11. 22, 1 S. 18. 19; 25. 2, Zech. 13. 9. Cases in which neither of these marks is present are probably to be decided on the same analogy, e.g. Jud. 14. 6 בְּשָׁפָע הַפְּרִי as one rends a kid, Is. 10. 14 as one gathers eggs, 17. 5, 1 K. 18. 28, Ps. 66. 10;

101. 3, Pr. 21. 3. The fem. inf., while it may take acc., is occasionally construed with gen. obj., Ps. 73. 28 קָרְבַת אֱלֹהִים to draw near to God, Mic. 6. 8, so Aram. Ezr. 4. 22. So the common לִקְרָאתִי to meet me, לִקְרָאתֵךְ to meet David, &c. Similarly fem. verbal noun, Deu. 29. 22, cf. acc. Ez. 17. 9, Am. 4. 11, and with mas. noun, Nu. 10. 2 (Hab. 3. 13?). In Nu. 23. 10 rd. perhaps מֵסֶפֶר. Others consider cases like Is. 10. 14; 17. 5 as gen. obj. (Hitz. on Is. 1. 7).

Rem. 4. Though inf. has a distinct suff. for acc. only in 1 p. s. and occasionally in others, e.g. 3 s. להוציאּוּ, Jer. 39. 14, and 1 pl. להוציאּוּנָם, Ex. 14. 11, there seems no reason to doubt that the suff. of all the persons are often in acc. There is no syntactical reason why inf. should govern acc. of 1 p. s. and not of the other persons, as it does govern acc. of all persons with אהָ. A gen. obj. would in many cases be awkward, as Gen. 37. 4 דִבְרָו to speak to him, and where the suff. is parallel to אהָ as 37. 22, Deu. 1. 27. In Deu. 23. 5 the suff. has verbal *n* demons. Comp. exx. like Nu. 22. 23, 25, Deu. 9. 28; 26. 19 with Ps. 89. 28, Jud. 13. 23; 14. 8; 18. 2, 1 S. 2. 25; 19. 11, 1 K. 20. 35, 2 K. 9. 35, Ps. 106. 23, 26, 27. When prep. נ precedes inf. the suff. is mostly acc.; also often when מ precedes, and even when other prepp. are prefixed.—Nu. 22. 13 לְחַתֵּן = לְחַתֵּנִי, and Jer. 27. 8 תְּפִלָּה seems used as trans., though cf. Sep.

§ 92. Usage of inf. cons.—The inf. cons. with prepp. has all the meanings of the finite forms with conjunctions. Gen. 4. 8 בְּחִוּתָם בְּשָׂדָה when they were in the field; 3. 19 עד יָבֹא until thou return, cf. Hos. 10. 12 עד שׁוּבָה until he come, Gen. 39. 16, 2 S. 10. 5. Gen. 39. 18 בְּהַרְיָמִי קָוְלִי when I lifted up, cf. 37. 23 בְּאָשָׁר בָּא when he came. The prepp. become conjunctions, taking finite forms, by combination with the rel. אשר, which, however, is often omitted, as Hos. 10. 12 above, 5. 15. Gen. 18. 12 with Jud. 11. 36, 2 S. 19. 31; Am. 1. 11 with 2 S. 3. 30; 2 S. 3. 11 with Is. 43. 4.—Gen. 13. 10; 34. 7; 35. 1, 1 S. 9. 15, 2 S. 12. 6, Ex. 19. 18. Cf. § 145.

§ 93. The prep. נ, which properly expresses the direction

of the action of previous verb, is used with inf. cons. in a weaker sense (like gerund in *do*) to explain the circumstances or nature of a preceding action. This gerundial (adverbial) use is very common. 1 S. 14. 33 **חַעַם חֲטָאִים** the people are sinning *in eating* with the blood; 1 K. 5. 23 **קְשֻׁשָׁה אֶת-חֶפְץ לְתֹת לְחֵם בַּיּוֹתִי** thou wilt do my desire *in giving* (so as to give) bread for my house. Gen. 18. 25; 19. 19; 29. 26; 34. 7; 43. 6, 1 S. 12. 17, 19; 19. 5; 20. 20, 2 S. 14. 20, 1 K. 8. 32; 14. 8; 16. 19. So the frequent **לֹאמֶר** *saying*. Similarly in explanation of a comparison, Gen. 3. 22, 2 S. 14. 25, Is. 21. 1, Ez. 38. 16, Pr. 26. 2, 1 Chr. 12. 8.—Jos. 22. 26 is peculiar if text right. Is. 44. 14 **לִכְرֹת** text dubious.

§ 94. The inf. with **ל** is also used as a circumscription in various senses of the imperfect. (a) As a periphrastic fut. Gen. 15. 12 **וַיְהִי הַשְׁמַשׁ לְבָוֹא** and it was, *the sun was about to set*, Jos. 2. 5. Is. 38. 20 **רִי לְהֹשִׁיעַנִי** Je. is (ready, about) to save me. Is. 10. 32, Jer. 51. 49, Ps. 25. 14; 49. 15, Pr. 19. 8, Ecc. 3. 15, 1 Chr. 9. 25.—In 1 S. 14. 21 *rd.* **קָרְבָּנוּ** they also turned to be. (b) As a gerundive, in the sense of *is to be, must be, ought to be*. 2 K. 4. 13 **מַה לְעִשּׂוֹת** what is to be done for thee? *should one speak for thee to the king?* 2 K. 13. 19 **לְהַכּוֹת חִימָשׁ אֹו-שָׁשׁ** *percutiendum erat.* Is. 5. 4, Hos. 9. 13, Ps. 32. 9; 49. 15, Job 30. 6, 2 S. 4. 10. Or in the sense of *can be*, Jud. 1. 19, 2 S. 14. 19 (**יִשְׁ=אָשָׁ**).—The consn. in Gen. 15. 12, Jos. 2. 5 appears to be as 1 S. 7. 10, 2 S. 2. 24, 1 K. 20. 40, 2 K. 2. 11, and often, the vb. *was* being understood.

§ 95. The negative inf. is formed—(a) Usually by particle **אַנְיִתְיָה לְבִלְתִּי אַכְלָמְפָנֶךָ** with **ל**, as Gen. 3. 11 **אַכְלָמְפָנֶךָ** I commanded thee *not to eat of it*, Deu. 4. 21, 1 K. 11. 10. This particle negatives inf. in its various uses, e.g. when it expresses purpose, Gen. 4. 15; 38. 9, and frequently in its

gerundial or explicative sense, Gen. 19. 21, Ex. 8. 25, Deu. 3. 3; 8. 11; 17. 12, Jos. 5. 6, Jud. 2. 23; 8. 1, Jer. 16. 12; 17. 23, 24, 27.

(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by **לא להזכיר בשם י' ל** or **אין ל**. Am. 6. 10 **אין ל** the name of Je. *must not be mentioned*; Jud. 1. 19 (could not dispossess), 1 Chr. 5. 1. Est. 4. 2 **כִּי אֵין לְבוֹא אֶל-הַשָּׁעֵר** 2 the gate *must not be gone to*. Ezr. 9. 15, 2 Chr. 5. 11; 20. 6, 17; 22. 9, Est. 8. 8, Ps. 40. 6, Ecc. 3. 14. There seems no difference in sense between **לא ל** and **אין ל**, though the latter is common in the later style; cf. 1 Chr. 15. 2 with 23. 26. Jer. 4. 11 does not belong here.

§ 96. In the progress of the discourse, when new clauses are added with *and*, the inf. is very generally changed into the finite construction. Gen. 39. 18 **קָרְרָא קָרָא וְאָקָרָא** lifted up my voice *and cried*; 2 K. 18. 32 **עָד בָּאִי וְלֹקַחֲתִי** till I come *and take you*. Gen. 27. 45, Jud. 6. 18, 1 S. 24. 12, Is. 5. 24; 10. 2; 13. 9; 30. 12, 26; 45. 1, Am. 1. 9, 11, Ps. 104. 14, 15. This resolution is necessary with a neg. clause, Am. 1. 9. Cf. Rem. 2.

Rem. 1. The pleonastic neg. **לֹבֶלֶתִי ל** (§ 95) occurs 2 K. 23. 10 (cf. Ez. 21. 20), and Nu. 14. 16 *because Je. was not able*.—The inf. is sometimes negated by prep. **מִן** *away from*, as Is. 5. 6 **מִהְמַטֵּר** command *not to rain*. So after *to swear* Is. 54. 9, cf. Deu. 4. 21, and *to beware* Gen. 31. 29 (cf. v. 24), 2 K. 6. 9. Occasionally a periphrasis of **לֹאמֶר** *saying* and direct speech is employed, Gen. 3. 11 with v. 17, Am. 2. 12.

Rem. 2. The finite tense consecutive to the inf. (§ 96) will show the *nuances* of time, relation, &c., in which the inf. was used. Thus Gen. 39. 18, 1 S. 24. 12, the inf. referred to a past act; 2 K. 18. 32, Jud. 6. 18 to a future one, and Am. 1. 11 to a frequentative action. Loose constructions occasionally arise in the process of resolution, e.g. Hos. 9. 9. **עַל רַב עֻזָּךְ וְרַבָּה** 7 *i.e. and because . . . is great*;

so Jer. 30. 14, 15. So perhaps 1 S. 4. 19 **וְמִתְחַלֵּךְ . . .**, i.e. **אֲלֵיכֶם מִתְחַלֵּךְ** (**עַל אֲשֶׁר**) and regarding the fact that he was dead.

Rem. 3. Sometimes, esp. in later style, the inf. with suff. appears used for finite form, Job 9. 27 **אֵם אָמַרְתִּי if I think** (my thought be). Jer. 9. 5, Zeph. 3. 20, Dan. 11. 1. Comp. also the consn. Ex. 9. 18, 2 S. 19. 25.

Rem. 4. The inf. cons. with *and* is used, particularly in later style, in continuation of a preceding finite or other form (cf. inf. abs. § 88). Several times **וַיְלֹהֵה**, Ex. 32. 29, Jer. 17. 10; 19. 12, Dan. 12. 11. Originally and in the older passages the inf. stood perhaps under the influence of a *will* or *purpose* implicitly contained in preceding clause, but in many cases this cannot any more be discovered; the inf. is merely a shorter way of indicating the action. Am. 8. 4, Hos. 12. 3 (Sep. wants *and*), 1 S. 8. 12, Jer. 44. 19, Ez. 13. 22, Is. 44. 28, Lev. 10. 10, 11, Neh. 8. 13, Ps. 104. 21, Job 34. 8, 1 Chr. 6. 34; 10. 13, 2 Chr. 7. 17; 8. 13, Ecc. 9. 1, Dan. 2. 16, 18. In Gen. 42. 25 *and to restore* is under “commanded,” the preceding clause being brachylogy usual with “command.” Prep. omitted 1 Chr. 21. 24, cf. 2 S. 24. 24.

Rem. 5. Though the *pass.* inf. is quite common the act. is often used where pass. might be expected. Gen. 4. 13, Ex. 19. 13, 1 S. 18. 19, Is. 18. 3, Hos. 10. 10, Jer. 6. 15; 25. 34; 41. 4, Hag. 2. 15, Ps. 42. 4; 67. 3, Job 20. 4, Ecc. 3. 2.

Obs.—In composition, if doubt arise, it is safe to use prep. **ל** before inf., as the bare inf. being a noun can be governed properly only by a trans. verb. The prep. must be used: 1. After verbs expressing *purpose* and verbs of motion, Gen. 2. 15, Ex. 3. 4. 2. After a nominal sent., pos. or neg., Gen. 2. 5; 24. 25. 3. After an adj., Gen. 19. 20, Is. 5. 22 (Job 3. 8 a rare exception). 4. After a noun, Hos. 8. 11; 10. 12, Is. 5. 22, unless the inf. be gen., Gen. 29. 7. Such verbs, however, as **יָבֵל** *to be able*, **מִיאָנָה** *to refuse*, are trans. in Heb. and may take bare inf., Deu. 1. 9, Hos. 8. 5, Is. 1. 13, Nu. 22. 14, Jer. 3. 3; so **גָּלְאָה** *to be weary*, Is. 1. 14, Jer. 15. 6.

THE *NOMEN AGENTIS* OR PARTICIPLE

§ 97. The ptcp. or *nomen agentis* partakes of the nature both of the noun (adj.) and the verb. It presents the person or subj. in the continuous exercise or exhibition of the action or condition denoted by the verb. The *pass.* ptcp. describes the subj. as having the action continuously exercised upon him, or at least differs from the adj. in presenting the state of the subj. as the result of an action.

Rem. 1. The ptcp. carries the notion of action, operation, like the verb, while the quality expressed by the adj. inheres in the subj. as a mere motionless characteristic. On the other hand the ptcp. differs from the impf. in that the continuousness of the impf. is not unbroken, but mere repetition of the action. The ptcp. is a line, the impf. a succession of points.

It is but natural, however, that act. ptcps. expressing conditions or operations which are habitual should come to be used as nouns, as אָהָב friend, אָב enemy, שֶׁפֶט judge, שְׁמַר watchman, חֹזֵה seer, &c., and that pass. ptcps. should in usage become adjectives. The ptcp. *niph.* in particular has the sense of the Lat. gerundive and adj. in *bilis*, as נָרוּא to be feared, terrible, נָחָשׁ *estimandus*, desirable, נָתָע detestable, נָכָר honourable. Occasionally ptcp. *Pu.*, מְהֻלָּל laudandus, Ps. 96. 4. Possibly *Kal*, Ps. 137. 8 (some point שְׁרוֹדָה). Jer. 4. 30, Is. 23. 12, are real or imagined pasts. See Is. 2. 22, Ps. 18. 4; 19. 11; 22. 32; 76. 8; 102. 19, Job 15. 16. In like manner the difference between ptcp. and impf. is often scarcely discernible in usage. Gen. 2. 10, Ex. 13. 15, Lev. 11. 47, Nu. 24. 4, 16. Cf. Jud. 4. 22 with 2 K. 6. 19.

§ 98. Construction of ptcp.—The ptcp. is construed—
 (a) Verbally, taking the government of its verb, *acc.* or *prep.*
 Gen. 32. 12 רָאָה אֶנְכִי אֲתָּה I fear him; 25. 28 רָבָּה אֶהֱבָתִי Reb. loved Jacob. Gen. 27. 8; 37. 7, 16; 40. 8, 17; 41. 9; 42. 29, 1 S. 11. 3, 2 S. 14. 18, 1 K. 18. 3, Am. 5. 8, 9, 18.

With prep. Gen. 16. 13; 26. 11, 1 S. 17. 19; 23. 1, 2 S. 23. 3, Ps. 89. 10. The ptcp. may take any acc. taken by its verb; Deu. 6. 11 **כָּל־טֹוב מְלָאִים** *full of every good*, Am. 2. 13; cogn. acc. 1 K. 1. 40; or two acc., 2 S. 1. 24 **הַמְלֻבָּשֶׁם שְׂנִי** *who clothed you with crimson*. Zeph. 1. 9.

(b) Or, nominally, being in consn. with following gen. Gen. 3. 5 **יְדֵיכֶם טֹוב וְרֵעַ** *knowing good and evil*; Hos. 2. 7 **נִתְנִי לְחַמִּי וּמִימִינִי** *who give my bread and water*. This consn. is very common: the *act.* ptcp. of verbs governing a direct obj. take this obj. in gen.; and the *pass.* ptcp. of such verbs take the subj. of the verbs in the gen. Gen. 22. 12 **בְּדָעַתִּי אֲשֶׁר אָהָבָתִי רֵעַ** *thou fearest God*; Hos. 3. 1 **אָשָׁה אֲהַבָּתִי בְּרִירָא אֲאַתָּה** *a woman loved by a paramour*. Gen. 19. 14, 25, Ex. 15. 14; 23. 31, Jud. 1. 19; 5. 6, 2 S. 4. 6; 6. 13, 1 K. 2. 7; 12. 21, Is. 5. 18, Hos. 6. 8. So ptcp. of other act. conjugations, Is. 5. 8; 19. 8, 9, 10; 28. 6; 29. 21, Jer. 23. 30, 32, Hos. 5. 10; 11. 4, Ps. 19. 8, 9; cf. 136. 4-7. Pass. ptcp., Gen. 24. 31 *blessed by Je.*, 2 S. 5. 8 *hated by*, Is. 53. 4, Job 14. 1. Frequently the cause or instrument takes the place of the subj., Is. 1. 7 **שְׁרָפָת אֲשֶׁר** *burnt with fire*. Gen. 20. 3; 41. 6, Deu. 32. 24, Is. 14. 19; 22. 2; 28. 1 *stricken down with wine*, Jer. 18. 21, Hos. 4. 17.

(c) In like manner suff. to ptcp. may be *acc.* or *gen.* Deu. 8. 16 **הַמְאַקֵּלְךָ מִן** *who fed thee with manna*. Deu. 8. 5 (*n* demons.); 13. 6, 11; 20. 1, Is. 9. 12; 10. 20; 47. 10; 63. 11, Jer. 9. 14 (cf. 23. 15), Ps. 18. 33; 81. 11, Job 31. 15; 40. 19. Often in *gen.*; Gen. 27. 29 **מִבְרָכֵיךְ** *they who bless thee (thy blessers)*, 4. 14, Ex. 20. 5, 6, 1 S. 2. 30, Is. 50. 8, Ps. 7. 5; 55. 13, Job 7. 8.

Rem. 1. The mixed consn., gen. and acc. (for 2 acc.), Am. 4. 13 is curious.—The verbs **בָּא** *to go into* and **וְצַאת** *to come out of*, may be consd. with acc. (Gen. 44. 4, Deu. 14. 22, 2 K. 20. 4, Lam. 1. 10, Ps. 100. 4), and so their ptcp. with. gen. Gen. 9. 10; 23. 10, 18; 34. 24; 46. 26,

Ex. 1. 5, Jud. 8. 30. Similarly other kinds of acc., as that of *direction*, Is. 38. 18 יָרַד־בָּזֶר *gone down to the pit*, 1 Chr. 12. 33, 36, or of *respect*, Is. 1. 30 fading in its leaf. In poetry this brief forcible consn. of gen. represents prose consn. with prep.; Ps. 88. 6 lying in the grave, though cf. 57. 5; Mic. 2. 8, Is. 22. 2. Particularly with suff., Ps. 18. 40 קָם those rising up against me, cf. Ps. 3. 2. Deu. 33. 11, Is. 22. 3, Ps. 53. 6; 73. 27; 74. 23; 102. 9, Pr. 2. 19. Is. 29. 7 who war against her and her stronghold is so condensed as to be suspicious.

The pass. ptcp. also may retain the acc. of act. verb, as 1 S. 2. 18 חָנֵן אֶפְרַיִם *girt with an ephod*, Jud. 18. 11, Ez. 9. 2, 3, Neh. 4. 12; or take the gen., Is. 3. 3; 51. 21, Joel 1. 8, Ez. 9. 11. Particularly when the gen. explains the extent of application of ptcp. (§ 24 d). Is. 3. 3. נְשֹׂא פְנִים *he whose face is lifted up*. Ps. 32. 1 בְּסִיר חֲתָאָה *he whose sin is covered*. 2 S. 13. 31, Is. 33. 24, Pr. 14. 2. In 2 S. 15. 32 כְּרוּעַ בְּתַנְתָּהוּ is not acc. of respect, as to his garment, but subj. to rent, though rent at the same time is acc. of condition to Hushai. On the other hand Jud. 1. 7 is rather an ordinary circ. cl., cut off being pred. to thumbs, although elsewhere this word is fem. Ex. 12. 11, Jer. 30. 6.

§ 99. The ptcp. becomes virtually a noun, as Is. 19. 20 מַשְׁרִיעַ one who saves, a saviour, and may be subj. or obj. of a sentence. When in apposition with a noun it is used as an adj., Deu. 4. 24 אָכְלָה נֵשׁ *a devouring fire*, 4. 34 an outstretched arm, Gen. 22. 13, Is. 18. 2, 5, Jud. 1. 24 וַיַּרְא אִישׁ יְוֹצֵא they saw a man coming out. Am. 5. 3, Is. 2. 13; 10. 22. With the art. the ptcp. may like the adj. designate a class. Am. 5. 13, Is. 14. 8; 28. 16, Mic. 4. 6; or have the sense of he who . . ., whoever, Gen. 26. 11 הַפְּגָעַ בְּאִישׁ הַזֶּה whoever touches, 2 S. 14. 10; and so with gen., Gen. 9. 6, Ex. 21. 12, 15, 16.

When in appos. with a preceding def. subj. the ptcp. with art. has the meaning very much of a relative clause. Gen. 12. 7 יְהִי אֶלְיוֹנָה הַפְּרָאָה Je. who had appeared to him; 1 S.

I. 26 **הָאֲשֶׁר** **הִנְצַבֵּת** **אָנִי** I am the woman *who stood*, cf. Jud. 16. 24. This usage is very common: Gen. 13. 5; 27. 33; 35. 3; 43. 12, 18; 48. 15, 16, Ex. 11. 5, Jud. 8. 34, 1 S. 4. 8, 2 S. 1. 24, 2 K. 22. 18, Is. 8. 6, 17, 18; 9. 1, Am. 4. 1; 5. 3, Mic. 3. 2, 3, 5. With pass. ptcp., Nu. 21. 8, Jud. 6. 28 the altar *that had been built*, 20. 4 the woman *who was murdered*, 1 K. 18. 30, Ps. 79. 10.—Ps. 19. 11 resumes *v. 10 (they) which are more desirable.* Ps. 18. 33; 49. 7.

Rem. 1. Of course the ptcp. with art. is not to be used as an ordinary rel. clause after an *indef.* noun, only after def. words as pron., proper name, or other defined word. In later style exceptions occur, Jer. 27. 3; 46. 16, Ez. 2. 3; 14. 22, Ps. 119. 21, Dan. 9. 26, though in most of these cases the preceding word is really def. though formally undetermined. In other cases the preceding subj. receives a certain definiteness from being connected with *all*, Gen. 1. 21, 28, or a numeral, Jud. 16. 27, cf. 1 S. 25. 10, or from standing in a comparison, Pr. 26. 18 (Ps. 62. 4 *rd.* perhaps **'גָּדְרָה ד'**), or from being described by an adj., Is. 65. 2, cf. *v. 3*.

Rem. 2. When another ptcp. follows one with art. it is often without art., as predicate, Is. 5. 20, Am. 6. 4, Job 5. 10. But in vigorous speech the clauses are made parallel and the art. used, Is. 40. 22, 23, Mic. 3. 5. Occasionally the rel. pron. takes the place of the art. as more distinct, Deu. 1. 4, Jer. 38. 16, Ez. 9. 2, Ps. 115. 8. Both are used 1 K. 12. 8; 21. 11.

Rem. 3. When the ptcp. as direct pred. receives the art. it becomes coextensive with the subj. Gen. 2. 11 it is *that which goeth round.* 45. 12 my mouth is *that which speaketh.* Deu. 3. 21 thine eyes were *they which saw.* Gen. 42. 6, Deu. 3. 22, 1 S. 4. 16, Is. 14. 27.

§ 100. (a) The ptcp. as pred., unlike the finite verb, does not contain the subj., which must be expressed. 1 S. 19. 11 **מֻחָר אַתָּה מוֹמֵת** *to-morrow thou shalt be slain*; Gen. 38. 25 **הָוָא מוֹצִיאָת** *she was brought forth*; 1 S. 9. 11 **הַפְּתָח עֲלֵיכֶם** *they were going up.* The pron., however, is often omitted if

the subj. has just been mentioned, particularly after **הִנֵּה** Gen. 24. 30 **וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עִמָּד** he came to the man, and, behold, he was standing. Gen. 37. 15; 38. 24, 41. 1, 1 S. 30. 3, 16, Am. 7. 1, Is. 29. 8. With **גַם** Gen. 32. 7. Occasionally the pron. is omitted anomalously, Jos. 8. 6, Ps. 22. 29 (*he* is ruler), Neh. 9. 3, 5. In 1 S. 6. 3 **אֲתָם** has probably dropped out. On ptcp. with general subj. § 108 c.

(b) Owing to the emphasis thrown by the idea and usage of ptcp. on the subj. the latter usually precedes. Gen. 2. 10 **וְהַאוֹשׁ מִשְׁתַּחַתָּה לָהּ וְנַהֲרָה יֵצֵא** and a river went forth; 24. 21 **וְהַאֲוֹשׁ מִשְׁתַּחַתָּה לָהּ וְהַאֲוֹשׁ** and the man gazed at her, 24. 13, 37 (see above in a). This order is usual with **הִנֵּה** and in rel. clauses, 18. 17; 24. 37; 28. 20; 31. 43. On the other hand, if emphasis fall on ptcp., and in clauses beginning with **כִּי** for, that, **אִם** if, which give prominence to the pred., the ptcp. precedes the subj. Gen. 30. 30 **כִּי־יָדַע אָ' וְאִם אָנֹן מִתְהַאֲנֹנִי** I for God knoweth, 15. 14; 19. 13; 25. 30; 29. 9; 32. 12; 41. 32. With interrog., Gen. 4. 9; 18. 17, Nu. 11. 29. After **אֲזֶה** Jud. 3. 24.

(c) The ptcp. does not indicate time, its colour in this respect being taken from the connection in which it stands. The pass. ptcp. refers chiefly to the past, though not exclusively. The act. ptcp. is mainly descriptive of something present, i.e. either actually present to the speaker, or present to him in idea, as the *fut. instans*; or, as in circums. clauses, present to the main action spoken of, though this may be in the past. Gen. 4. 10 **דְּמִי אֲחִיךָ צַעֲקִים** thy brother's *blood crieth*. Gen. 19. 13, 14 **כִּי מִשְׁחִיתִים אֶנְחָנוּ** we are destroying (going to des.). 1 S. 1. 12 she *prayed* long **וַיַּעֲלֵי שָׁמֵר אֶת־פִּיהָ** Eli watching her mouth. See exx. in Rem. 1.

(d) Owing to its nominal character the ptcp. is negated by **אֵין**. The place of the neg. varies. Gen. 41. 8 **אֵין פֹּתַר**

אֲתָם there was none interpreting them; cf. different order, 40. 8; 41. 15. Ex. 5. 16 **תִּבְנֵן אַיִן נָתַן** straw is not given; 1 K. 6. 18 **אַיִן אָכֵן נִרְאָה** no stone was seen. The **אַיִן** often takes suff. of subj., Gen. 43. 5 **אִם אַיִן הַמְשַׁלֵּחַ** if thou dost not let go, Ex. 5. 10.—Gen. 20. 7; 39. 23; 41. 24, Ex. 3. 2, Deu. 4. 22; 22. 27, Jos. 6. 1, Jud. 3. 25, 1 S. 3. 1; 22. 8; 26. 12, 1 K. 6. 18, Hos. 5. 14, Am. 5. 2, 6, Is. 5. 27; 17. 2; 22. 22, Jer. 9. 21. See Rem. 3.

(e) When additional clauses are joined by *and* to a participial consn. the finite tense is usually employed, though not always. Gen. 35. 3 **לֹאָל הָעֲנָה אָתִי וַיְהִי עִמְּדִי** the God who answered me, and was with me; 27. 33 **הַצֵּד צָיוֹד וַיְבָא** who hunted venison, and brought it. In animated speech without *and*, Is. 5. 8 **מְגִיעֵי בֵּית בְּבֵית שָׂדָה בָּשָׂדָה** who join house to house, lay field to field; cf. Ps. 147. 14-16.—Gen. 7. 4; 17. 19; 48. 4, Deu. 4. 22, 1 S. 2. 6, 8, 31; 2 S. 20. 12, Is. 5. 23; 14. 17; 29. 21; 30. 2; 31. 1; 44. 25, 26; 48. 1, Am. 5. 7-12, Hos. 2. 16, Jer. 13. 10, Ps. 18. 33. This change to the finite is *necessary* when the additional clause is neg. See Rem. 4.

(f) As the ptcp. presents the subj. as in the continuous exercise of the action, it is greatly employed in describing scenes of a striking kind and in circumstantial clauses (§ 138 b). Much of the picturesqueness of prose historical writing is due to it. So it is used with such particles as **הִנֵּה** behold, **עַד** still, while. 1 K. 22. 10 the kings **וְשָׁבִים** were sitting, each on his throne, clothed in their robes, and all the prophets were prophesying before them; so v. 12, 19. 2 S. 15. 30 David's ascent of Olivet, cf. v. 18, 23. Is. 6. 2, 2 S. 12. 19, 1 S. 9. 11, 14, 27, Is. 5. 28, Nu. 11. 27, 1 K. 12. 6, 2 K. 2. 11. With **הִנֵּה**, Gen. 25. 32; 37. 7; 41. 1-3, 1 S. 10. 22; 12. 2, 2 K. 17. 26. With **עַד**, Gen. 18. 22, Ex. 9.

2, 17, 1 K. 1. 14, 22, 42, 2 K. 6. 33, Jer. 33. 1, Job 2. 3. So with יָשַׁן and אָנֹן. Gen. 24. 42, 49; 43. 4, Deu. 29. 14, Jud. 6. 36.

Rem. 1. The *time* of ptcp., § 100c. Exx. of present time: Gen. 16. 8; 19. 15; 32. 12; 37. 16; 43. 18, Deu. 4. 1; 12. 8 and often, Jud. 7. 10; 18. 3, 1 S. 14. 11, Is. 1. 7, Hos. 3. 1. Exx. of past time: Gen. 39. 23 וְאֵשֶׁר הוּא עִשָּׂה מִצְלִיחַ 'whatever he did Je. prospered, 37. 7, 15; 40. 6; 41. 1 seq., Ex. 18. 5, 14, Deu. 4. 12, Jud. 4. 22; 14. 4; 19. 27, 1 S. 2. 13; 9. 11, 1 K. 3. 2; 4. 20; 6. 27, 2 K. 13. 21. Exx. of fut. time: Gen. 7. 4; 17. 19; 41. 25, 28; 49. 29, Ex. 33. 15, Jud. 11. 9; 15. 3, 1 S. 20. 36, 2 S. 12. 23, 2 K. 4. 16, Ps. 22. 32; 102. 19. Particularly with הַנֵּה, as Gen. 15. 3; 20. 3; 24. 13; 1 S. 3. 11, 1 K. 13. 2, Is. 3. 1; 7. 14, Am. 8. 11. The ptcp. with however may refer to any time, as pres., Gen. 38, 24 *is with child*, Jud. 9. 36, 1 S. 10. 22, 1 K. 1. 25; 17. 12; or past, Gen. 40. 6; 41. 1, Am. 7. 1, 4, 7.

The ptcp., even without copula, may express *juss.* sense; Gen. 3. 14 אָרַור אַתָּה cursed be thou, 9. 26; 24. 27, 1 K. 2. 45, cf. Ru. 2. 19.

Rem. 2. In order to express more distinctly the idea of *duration*, particularly in past, the verb היה is sometimes used with the ptcp., generally in a clause of circumstance explicative of the main narrative, but also in an independent statement. Gen. 37. 2 יָסַף הִיא רָעָה Jos. was herding; Jud. 16. 21 וַיַּהֲיוּ טוֹחַן בְּבֵית הַאֲסֻרוֹת and he continued to grind; 1 S. 2. 11 וְהַנְּעָר הִיא מִשְׁרָת אַתְּ and the child continued to minister. Gen. 4. 17; 39. 22, Ex. 3. 1, Deu. 9. 7, 22, 24; 28. 29, Jud. 1. 7, 1 S. 18. 29, 2 S. 3. 6, 17; 7. 6, 2 K. 17. 25-41; 18. 4, Is. 2. 2; 59. 2, Jer. 26. 18, 20, Hos. 9. 17, Ps. 122. 2, Job 1. 14. Pass. ptcp. Lev. 13. 45, 1 K. 22. 35, Jer. 14. 16; 36. 30, Zech. 3. 3. The usage is more common in the later style (occurring sometimes with almost no emphasis). Neh. 1. 4; 2. 13. 15, 1 Chr. 6. 17; 18. 14, 2 Chr. 30. 10; 36. 16, Est. 2. 15, Dan. 1. 16; 5. 19; 10. 9.

Rem. 3. The ptcp. is negated by לֹא when an attributive. Jer. 2. 2 אָרֶץ לֹא זָרָעָה a land *not sown* (cf. adj. Deu. 32. 6,

Hos. 13. 13). Jer. 18. 15, Hab. 1. 14 in an attributive clause, Job 29. 12. Cf. 2 S. 1. 21, Hos. 7. 8. But also in a number of cases when *pred.*, perhaps with rather more force, Nu. 35. 23 (= Deu. 19. 4), Deu. 28. 61, 2 S. 3. 34, Jer. 4. 22, Ez. 4. 14; 22. 24, Zeph. 3. 5, Ps. 38. 15, Job 12. 3. The double neg. of 1 K. 10. 21 is wanting in 2 Chr. 9. 20. The accents show Is. 62. 12, Jer. 6. 8, to be perf.; Zeph. 2. 1 is doubtful. Of course לֹא רְחַמָּה Hos. 1. 6, Is. 54. 11, are perfs.

Rem. 4. The finite tense which *continues* ptcp. will vary (cf. on inf. § 96, R. 2). It will be *vav conv. impf.* when ptcp. referred to a fact in the past, Gen. 27. 33; 35. 3, or was equivalent to a perf. of experience, Am. 5. 7, 8; 9. 5. It will be simple impf. or *vav conv. perf.* when ptcp. expressed a thing habitual or general, 2 S. 20. 12, Am. 8. 14, Is. 5. 8, Mic. 3. 5, 9, or referred to fut., 1 K. 13. 2, 3.

Rem. 5. The ptcp. being of weaker force than finite tense, sometimes uses prep. ל instead of acc. to convey the action, particularly when obj. precedes. Is. 11. 9 לִים מְכַפֵּם waters covering the sea. Nu. 10. 25, Deu. 4. 42, Am. 6. 3 (cf. Is. 66. 5), Is. 14. 2. So in Ar., *limālihi fīha muhīna*, making light of his money, Am. b. Kelth. v. 4.

Rem. 6. The ptcp. without subj. tends to be used in later style for 3rd pers. like finite verb. Jos. 8. 6, Neh. 6. 6; 9. 3. 5, Is. 13. 5, and in Psalms. So occasionally for inf., Jer. 2. 17 עַת מוֹלֵךְ the time when he led thee. Gen. 38. 29 (comp. Mal. 1. 7 with 8; 1. 12; 2. 17; also 2. 15). In Ez. 27. 34 rd. עַת נִשְׁבַּרְתָּ. Both uses are common in post-biblical Heb.

Rem. 7. The pass. ptcp. appears in some cases to express a state which is the result of the subject's own action. Is. 26. 3 בְּטֻוחָת trusting, Ps. 103. 14 יָכֹר mindful, Is. 53. 3 יִדְעָת acquainted with. Cf. 1 S. 2. 18, Jud. 18. 11, Ez. 9. 2, 3, Song 3. 8.

SUBORDINATION OF NOUNS TO THE VERB BY MEANS
OF PREPOSITIONS

§ 101. The action of the verb often reaches the obj. through the medium of a prep. The prepp. may be assumed to be—1. Words expressing *locality*. 2. Then they are transferred to the sphere of *time*. 3. And, finally, they are used to express relations which are intellectual or ideal.

When several words are coupled together under the regimen of the same prep. it is often repeated before each, as Hos. 2. 21 בָּצֶדֶק וּבְמִשְׁפָּט וּבְחִסֵּד וּבְרִחוּמִים Gen. 12. 1; 40. 2, 2 S. 6. 5, Hos. 1. 7. But usage varies, Hos. 2. 20; 3. 2. Sometimes, in poetry especially, the prep. exerts its influence over a second clause without being repeated, Is. 28. 6 for לְמַשְׁיבִי, Job 15. 3 for וּבְמַלְיִם Is. 30. 1 *from my spirit*, 48. 9 *for the sake of my praise*.

Certain prepp. of motion, chiefly אל and מִן, are used with verbs that do not express motion, and, on the other hand, a prep. of rest such as בְּ may be used with a verb of motion. This *pregnant* consn., as it has been called, permits the ellipse of a verb. 1 S. 7. 8 אֲלַתְּחִרְשֵׁ מִפְנֵנוֹ *be not silent* (turning away) *from us*. Ps. 22. 22 מִקְרָבִי רַمִּים עֲנִיחֲנִי heard (and delivered) *me from the horns*. 1 S. 24. 16 וּשְׂפָטָנִי מִזְרָחָה, cf. 2 S. 18. 19. Is. 38. 17, Ez. 28. 16 *profane* (and cast) *thee from the mount*, Ps. 28. 1; 18. 22; 73. 27, Ezr. 2. 62.—Gen. 19. 27 וַיַּשְׁכַּם אֲלַהֲמָקוּם . . . he rose early (and went) *unto the place*, Song 7. 13. Gen. 42. 28 וַיַּחֲרֹדוּ they trembled (and looked) *unto one another*; and often with verbs of fear, wonder, &c., Gen. 43. 33, Is. 13. 8, Hos. 3. 5 *come trembling unto*, Mic. 7. 17, cf. Is. 41. 1. Ps. 89. 40 *profaned* (and cast) *to the ground*, 74. 7. Is. 14. 17, Gen. 14. 3. With 1 S. 21. 3 (if text right) cf. Gen. 46. 28. 1 S. 13. 7 *rd. prob.* מַאֲחָרִי trembled *from after him*

(left him from fear). So the brief language, 1 S. 15. 23, rejected thee מִמֶּלֶךְ from (being) king, cf. v. 26 ; 1 K. 15. 13 removed her מִגְבָּרָה from being queen-mother. Is. 7. 8 ; 17. 1, Hos. 9. 12, Jer. 48. 2, Ps. 83. 5. Ps. 55. 19 פָּדָה בְּשָׁלוֹם redeemed (so as to be) in peace, Ps. 23. 6? 1 S. 22. 4 וַיִּנְחַם אֶת־פְּנֵי מֶלֶךְ מ' led them (so that they were) in the presence of the king of Moab.

Rem. 1. The prepp. are either, (a) of rest *in*, as בְּ; (b) of motion in the direction of, as אֶל, לְ, עַד; (c) of motion away from, as מְנֻן; or (d) of the expression of other relations, as לְעַל over, above, upon, under, &c. In addition there are compound prepp., mostly with אֶל or מְנֻן as first element. See the Lexx. Only a few points can be noticed.

(a) Prep. בְּ is either *in*, *within* (Ar. *fī*), or, *at*, *on* of contact (Ar. *bi*). Most of its uses are reducible to these two senses, e.g. *in the house*, בְּבָתָרִין, *in* בְּבָתָר, בְּבָתָרִין, *on the mountain*; of time, בְּבָבָר. Hence its use with verbs *to touch* נִגְעַשׂ, *to cleave to* נִגְבַּשׂ, *to hold* נִגְנַבֵּשׂ, אֲחֵשׂ, תִּמְפַקֵּד. From the sense of *in* (in the sphere of, embodied in) comes its use with pred. (*beth essentiae*), as Ps. 68. 5 בְּזַיְהוּ שָׁמָן (in) Jah is his name, Ex. 18. 4 God is (in) my help, Ps. 35. 2. And otherwise, Ex. 6. 3 I appeared בְּאֶלְעָלָם as El shaddai, Is. 40. 10 בְּחַזְקָה as a strong one, Ps. 39. 7 as an image; Ps. 37. 20; 146. 5, Pr. 3. 26, Job 23. 13, Lev. 17. 11. With ptcp. the plur. is used, though ref. be to a single person, Jud. 11. 35 בְּעָבָרִים among my troublers = *my troubler*, Ps. 54. 6; 118. 7; 99. 6 as (being) his priests, cf. Hos. 11. 4. So other allied senses, e.g. where we use *with*, בְּחִילְכָּר with a great army (in, in the element of; less naturally of contact, and so accompaniment), *with* בְּמִקְלֵי my staff, Gen. 32. 11; so *with* of instrument, Mic. 4. 14 בְּשִׁבְטָה with the rod, Is. 10. 24, 34; of persons, *in*, *through*, Hos. 1. 7 through Je., Gen. 9. 6. Similar is בְּ of price, Gen. 30. 16, 28; for (with) the mandrakes, v. 26, 33. 19; 37. 28, 1 K. 10. 29. Finally בְּ has partitive sense, Job 7. 13 my bed בְּשִׁיחִי שָׁא will bear of (*in*) my complaint, Nu. 11. 17, Ez. 18. 20. On בְּ with obj., § 73, R. 6.

(b) Prep. אֶל expresses motion towards, in the direction of,

whether the goal be reached or not. Gen. 2. 19 brought them unto the man, 3. 19 unto the dust, 6. 18 into the ark, 19. 3, 2 S. 5. 8. Then less literally, Gen. 39. 7 lifted up her eyes אֶל־יְצָפֵן towards (upon) Jos., Deu. 24. 15; Gen. 32. 31 פָנִים אֶל־פָנִים face to face, Nu. 12. 8 mouth to mouth. So after verbs of speaking, in the sense of *of*, *in reference to*, Gen. 20. 2, 1 S. 1. 27; 3. 12, 2 S. 7. 19, Is. 29. 22, Ps. 2. 7. Naturally unto may mean *in addition to*, 1 S. 14. 34 eat אֶל־הַדָּם with the blood, Lev. 18. 18, 1 K. 10. 7, Lam. 3. 41, Ez. 7. 26 (*by* is more common in this sense, and the two prep. are often confounded). The verb may give to *unto* the complexion of hostility, Gen. 4. 8 rose up אֶל־הַבָּل against Abel, Gen. 22. 12, Jud. 1. 10, Is. 2. 4; 3. 8.

Prep. ל to may like אל imply motion to, Gen. 24. 54; 27. 14, 25, 1 S. 25. 35, Is. 53. 7, Jer. 12. 15 (perhaps oftener in later style, 2 Chr. 1. 13), but oftenest expresses direction to, and greatly in an ideal sense. Hence with verb to say אמר; and after verbs of speaking, remembering, &c., in the sense of *in reference to*, Gen. 20. 13 אמרִיל say of me, Ps. 3. 3; 132. 1, Jer. 2. 2, Ez. 18. 22; 33. 16, 1 K. 2. 4; 20. 7, Gen. 17. 20; 19. 21; 27. 8; 42. 9; 45. 1, Is. 5. 1. So Is. 8. 1 למשיר, though the ל is not to be translated. In particular, ל is used to introduce the indirect obj. (dat.), Jud. 1. 13 ויתרלו gave him, and in the various senses of the dat., Gen. 24. 29 אח וילרבקה R. had a brother, 13. 5. The so-called dat. *commodi* (or, *incommodi*, Jer. 2. 21, Mic. 2. 4, Ez. 37. 11, Ps. 137. 7), Is. 6. 8 מי ילקנני get thee, 22. 5 שברכלכם sit you here, 21. 16 ותשב לה she sat her down; Deu. 1. 7, 40; 2. 3; 5. 27, Jos. 7. 10; 22. 19, 1 K. 17. 3, Is. 2. 22; 36. 9; 40. 9, Am. 2. 13; 7. 12, Ps. 120. 6; 122. 3; 123. 4. On use of ל to express second obj. after to make, put, &c., § 78, R. 5; with agent of pass., § 81; to circumscribe the gen., § 28, R. 5.—Prep. ל also expresses the norm, according to (perh. allied to *in ref. to*), Is. 11. 3 לראייה עניין according to the sight of his eyes, Gen. 33. 14; 13. 3, 1 S.

25. 42, Hos. 10. 12? Comp. such phrases as 1 S. 1. 18 וַיֵּלֶךְ לִפְנֵי שָׁלוֹם went her way, 1. 17 לִבְנֵי חַרְבָּה with the edge, Is. 1. 5, 50. 11. On ה with obj. cf. § 73, R. 7.

The prep. עַד unto, as far as to, often includes the limit, 1 S. 17. 52; esp. the form (יעַד) עַד . . . מִן, Gen. 31. 24 מִטוֹב עַד־רְעֵעַ good or evil (from g. to e.), 14. 23; 19. 11, Ex. 22. 3, 1 K. 6. 24, Is. 1. 6. The form לְמִן is common, Deu. 4. 32, Jud. 19. 30, 2 S. 7. 6, cf. Is. 7. 17, Am. 6. 14. In later style the compound עַד־לְ is common, 2 Chr. 28. 9; 29. 28, cf. 1 K. 18. 29; Jud. 3. 3 in the phrase "unto the entering in of Hamath," 1 Chr. 13. 5, cf. 5. 9. The sense up to becomes = even (cf. Ar. *hatta*), Nu. 8. 4, 1 S. 2. 5, Hag. 2. 19, Job 25. 5, cf. Ex. 9. 7, Deu. 2. 5.

(c) Prep. מִן may be a noun = a part. Its various senses follow from this, e.g. (1) the partitive, Gen. 30. 14 מִן־בָּנָה some of thy son's mandrakes, 28. 11; 45. 23, Ex. 4. 9; 6. 25; 16. 27; 17. 5, Lev. 5. 9, 1 K. 1. 6, Job 27. 6, Neh. 5. 5, Ps. 137. 3 (§ 11, R. 1a). So perhaps such passages as Lev. 4. 2, Deu. 15. 7 (§ 35, R. 2), 1 S. 14. 45, 2 S. 14. 11, Ex. 12. 4, unless such cases belong to (3) below, e.g. 1 S. 14. 45 from (beginning with, starting from) a hair. Cases like Gen. 6. 2; 7. 22; 9. 10; 17. 12, where מִן seems to particularise, are explainable in the same way.

(2) The sense from, away from, naturally follows. Hence use of מִן in comparison, Ex. 12. 4, 1 S. 15. 22, 2 S. 20. 6, Hos. 6. 6 (§ 33 seq.). Hence also privative sense, away from, without, Gen. 27. 39 מִטְלָא away from the dew, Job 11. 15 מִטְוָם without spot, 19. 26; 21. 9, Is. 22. 3, Hos. 9. 11, Jer. 10. 14; 48. 45, Mic. 3. 6, Zech. 7. 11, Ps. 109. 24, Pr. 20. 3. So after verbs of delivering, saving, redeeming from, restraining, ceasing from, fearing and being ashamed to do, &c. And in pregnant consns. (§ 101 above); Gen. 27. 1, 1 S. 8. 7; 15. 23, 1 K. 15. 13, Is. 7. 8, Hos. 4. 6; 9. 12, Ps. 102. 5, cf. 1 S. 25. 17 so that there is no speaking to him. (3) The sense from may refer to source, point of starting from, e.g. frequently in the local (and temporal) sense, Gen. 12. 1; 13. 11; 15. 4, Ex. 15. 22, 1 S. 17. 33; 20. 1;

but then, naturally, in a *causative* sense (influence coming from), *from, because of, by*, as Gen. 48. 10 his eyes were set מִפְשָׁעֵינוּ from old age, Is. 53. 5 pierced מִפְשָׁעֵינוּ because of our transgressions. Gen. 9. 11; 16. 10; 49. 12, Ex. 6. 9, Deu. 7. 7, 1 S. 1. 16, 1 K. 14. 4, Is. 28. 7; 40. 26, Ob. 9, 10, Hos. 11. 6. Cf. § 81.

(d) Prep. עַל has the meaning *above, over, upon*; e.g. locally whether of motion or rest, as Gen. 2. 5 had not rained עַל־הָאָרֶץ upon the earth, 2 K. 4. 34 he laid himself upon עַל־הַיּוֹדֵעַ the child, Gen. 24. 30 he saw the bracelets עַל־יָדֵי אֲחָתָו upon the hands of his sister, Gen. 1. 20 let fowl fly above עַל־הָאָרֶץ the earth. And in a figurative sense, Gen. 16. 5 חַמְסִי עַלְיךָ my wrong be upon thee, 41. 33 set him over עַל־הָאָרֶץ the land, Jud. 3. 10, 1 S. 15. 17.

From these senses comes the use of עַל with verbs to *cover*, as בְּפִיה, to pity, spare חַמְלָה, to burden, as Is. 1. 14 חַיְה עַל־יָדֵךְ they are a burden upon me, 2 S. 15. 33, Job 7. 20. So to express *obligation*, 2 S. 18. 11 עַלְתָּחַת לְךָ it would have lain upon me to give thee, Gen. 30. 28, Jud. 19. 20, Pr. 7. 14. With words expressing the idea of *addition*, Gen. 31. 50 if thou take wives עַל־בָּנָתִי in addition to my daughters, 32. 12 אִם עַל־בָּנִים mother with children, Gen. 28. 9; 48. 22, Hos. 10. 14, Am. 3. 15. Other uses of עַל are similar, as Jud. 9. 17 גַּלְחוּם עַלְיכֶם fought for you (over, protecting), but also in a hostile sense *against*, Gen. 43. 18 to fall upon, Gen. 34. 30 to gather themselves against, 50. 20 plot against, Nu. 10. 9, Am. 7. 9, Is. 7. 5, Ps. 2. 2. From the sense *over* (being higher) comes the meaning *beside, by* after to stand, sit, &c. Ps. 1. 3 עַל־פְּלִגִּים by the rivers of water, 2 S. 9. 10 עַל־שְׁלֹחָנִי at my table (also אל), Gen. 18. 2 standing beside him, 16. 7; 29. 2; 41. 1; Ex. 14. 2, Is. 6. 2.

From the sense *upon* comes the use of עַל to express the condition, circumstances in which an action is performed, on which it rests or which underlie it. Here עַל seems more general than בְּ and has such meanings as *amidst, although, notwithstanding, according to, &c.* Jer. 8. 18 עַל־יְמֹן amidst trouble, Job 10. 7 עַל־דַּעַת though thou knowest, Is. 53. 9 עַל לֹא־חָמָס עָשָׂה notwithstanding that he had done no evil, Job 16. 17. 2 K. 24. 3, Ps. 31. 24, Jer. 6. 14, Is. 38. 15; 60. 7.

Ps. 50. 5. So perhaps Ex. 12. 8 **עַל־עָרְבִים** *with bitter herbs* (the idea *in addition to* is less expressive), Nu. 9. 11.¹

Prep. **עַם** is *with* of accompaniment. Hence the sense of *beside, near* locally, Gen. 25. 11; 35. 4, Jud. 9. 6, 1 S. 10. 2. So its use in comparisons, Job 9. 26 **עַמְדָנִיּוֹת אֲבָה** *like ships of reed*, Ps. 88. 5; and in the sense *as well as*, 1 Chr. 25. 8, Ecc. 2. 16. In 1 S. 16. 12; 17. 42 **עַם** seems used adverbially, unless **יְפֵחָה** be employed nominally, *along with beauty of eyes*.

Prep. **מְקֻמָת** *under, below*; hence such usage as 1 S. 14. 9 **מְקֻמָנוּ** *where we stand* (under us), on the spot, Jos. 5. 8; 6. 5, Jud. 7. 21, 2 S. 2, 23. So the sense *instead*; and **תְאַשֵּׁר** *because*.

The particle **כַּי** *like, as*, is either a prep. or an undeveloped noun, *instar*. If the latter, it may be in appos. with a previous word or in acc. of condition. If a prep. it is used in a pregnant sense; in either case it governs the gen. Ps. 95. 8 harden not your hearts **כְּמַרְיבָה** as at M., 83. 10 do to them **כְּסִירָה** as to S., Gen. 34. 31 as *with a harlot?* Hos. 2. 5 **כְּיֹום הַגָּלָה** as *on the day*. Is. 1. 25; 5. 17; 10. 26; 23. 15; 28. 21; 51. 9, Hos. 2. 17; 9. 9; 12. 10, Am. 9. 11, Ps. 35. 14, Job 28. 5; 29. 2.

The first element of the compound prepp. is chiefly **מִן** or **לְ**. The form **מִפְנֵי** in earlier writings is mostly a prep. *incommodi*; in later style it is used for *because of, for the sake of*, even in a favourable sense.

¹ From the sense *upon* comes the general use of **עַל** as a prep. *incommodi*, opposed to **לְ**. Particularly in the expression of feelings and mental states with such words as *heart, soul, spirit*, the prep. suggests the pressure *upon* the subject of the feeling or state. Jer. 8. 18 **עַל־לְבִいַרְבִּי** *my heart is sick upon me*, Hos. 11. 8, Lam. 3. 20, Job 10. 1; 14. 22; 30. 16, Ps. 42. 6, 7, 12; 43. 5; 131. 2; 142. 4; 143. 4, Jon. 2. 8. In translation *in* must often be used, and sometimes the prep. is almost untranslatable, e.g. Gen. 48. 7 Rachel died **עַל**, cf. Nu. 11. 13, Jud. 14. 16. The primary sense may become weakened in usage, Nch. 5. 7.

SYNTAX OF THE SENTENCE

THE SENTENCE ITSELF

§ 102. A sent. consists of a subj. and pred. The subj. may be expressed separately, as אָנִי יוֹסֵף *I am Jos.*, or in the case of the verbal sent. contained in the form, as מִבְרַתְּמָן *ye sold*. Besides the mere subj. and pred. sentences usually contain additional elements, such as an obj. under the regimen of the pred., or some amplifications descriptive either of subj. or pred.

The subj. may be a pron., or a noun, or anything equivalent to a noun as an adj. or adverb used nominally, or a clause. Gen. 39. 9 אַתָּה אֲשֶׁתָּו *thou art his wife*; 3. 3 אמר *said*; 2. 18 לא טוב הַיּוֹת הַאֲדָם לְבָדוֹ *God has said; that man be alone is not good*. So 2 K. 9. 33 וַיַּעֲשֵׂה מִקְמָה *some of her blood spirted*. Ex. 16. 27, 2 S. 1. 4; 11. 17, 2 K. 10. 10.

The pred. may be a pron., Jud. 9. 28 מי שְׁבָטָם *who is Shechem?* A noun, Gen. 39. 9 (above), an adj. or ptcp., Gen. 2. 10 נָהָר יִצְאָה *a river went out*, Is. 6. 3 קָדוֹשׁ יְהוָה *holy is Je.*; a finite verb, Gen. 3. 3 (above); or an adverbial or prepositional phrase, Gen. 2. 12 שם הַבְּדֻלָּח *there is bdolach*; Ps. 11. 4 בְּשָׁמָיִם כָּסָאָו *in heaven is his throne*. The noun as pred. is very common, because the adj. is little developed in the earlier stages of the Shemitic languages. See Nom. Appos. § 29 e.

The simple sent. is either nominal or verbal. A verbal sent. is one whose pred. is a *finite* verb. All other sentences

are nominal.—This definition, though only partially exact, is sufficient.

1. *The Nominal Sentence*

§ 103. In the nominal sent., which expresses a constant and enduring condition, the subj. is the most prominent element. In general the emphatic word is placed first, hence in this sent. the order is—subj., pred. The subj. in the nominal sent. is very generally definite, but not always. Gen. 2. 12 וְזַהֲבָה הָאָרֶץ הַחֵיָה טוֹב and the gold of that land is good; 13. 13. וְאֶנְשִׁי סָדָם רְעִים and the men of S. were wicked; 2. 10 וְנַהֲרָה יִצְאָה and a river went forth; 29. 17 וְעֵינֵי לְאָהָרְכָתָה the eyes of L. were tender, 12. 6; 13. 7. Esp. after הַנִּגְהָה שְׁפַחְתָּךְ thy maid is in thy hand. 20. 15, 16; 27. 42; 28. 12; 41. 3, 5, 6; 48. 1.

§ 104. This order is not invariable. There is considerable freedom in the disposition of the parts of the sent., and emphasis on the pred. may give it the first place. (a) A simple adj. when pred. often stands first, particularly if the subj. be also simple, though when the subj. is of some heaviness the adj. may be put at the end, cf. Gen. 2. 12 above. Jer. 12. 1 צַדִּיק אַתָּה יְהוָה I righteous art thou, Je. Particularly if the adj. be in the comparative, 1 S. 24. 18 צַדִּיק אַתָּה מִפְנֵי thou art more righteous than I; Gen. 29. 19 טֻוב תְּפִנִּי אַתָּה לְךָ it is better that I give her to thee. Gen. 4. 13, Hos. 13. 12, Ps. 111. 2, 4; 116. 5; 118. 8, 9.

(b) In dependent sentences, e.g. after כִּי that, for, the pred. has a certain emphasis, and stands first. Gen. 3. 5 כִּי יְדַע אֱלֹהִים for God knows, 3. 6; 22. 12. Esp. if subj. be a pron.; 3. 10 כִּי עִירָם אָנוּכִי because I was naked; 3. 19; 20. 7; 25. 30; 29. 9; 42. 33, Am. 7. 13. And in general the pronominal subj. is without emphasis, 24. 34; 26. 9; 30. 1, Am. 7. 14; though, of course, it may be otherwise, as when

God speaks solemnly of Himself, Gen. 15. 1; 26. 24; 28. 13. After nom. *pendens* the resumptive pron. with indef. pred. is unemphatic; 34. 21; 40. 12, 18; 41. 25–27; 42. 11.

(c) Naturally the pred. is emphatic in interrogative sentences of whatever kind. Gen. 24. 65 **מי** **הָאִישׁ הַלְוֹה** who (pred.) is yonder man? 1 S. 17. 43 I **הַכֹּלֶב אֲנִי** am I a dog? Gen. 18. 17. **הַמְבַשֵּׂה אֲנִי** shall I hide? Gen. 4. 9, Jud. 2. 22, 1 S. 16. 4; though emphasis may alter this order, Ex. 16. 7, 8 **וַנִּחְנוּ מָה** what are we? In answers the order of question is generally retained; Gen. 29. 4 . . . **מִן אַתָּם** **מִיהָרָן אַנְחָנוּ** from where are ye? from Haran we, 24. 23, 24, 2 K. 10. 13. But great variety appears in use of the pron.; cf. Gen. 24. 65.

The prep. **ל** with noun or pron. when meaning *to be to*, *to have*, often stands first; Gen. 26. 20 **לְנוּ הַמְּפִיט** the water is ours; 29. 16 **וְלִבְנֵן שְׁתִּי בָּנוֹת** and L. had two daughters. 19. 8; 31. 16; 48. 5, Ex. 2. 16, Jud. 3. 16, 1 S. 1. 2; 17. 12; 25. 2, 2 S. 14. 6. And so adverbial expressions, Gen. 2. 12.

In the nominal sentences above the predication is expressed by the mere juxtaposition of subj. and pred. without any copula. The time also to which the predication belongs is left unexpressed.

2. *The Verbal Sentence*

§ 105. In the verbal sent. the idea expressed by the verb is the emphatic element, and in ordinary calm discourse the order is—pred., subj. Gen. 4. 26 **וַיָּלַשֵּׂת יְלִדְבָּן** a son was born. And with the conversive tenses universally, which must stand at the head of the clause, Gen. 3. 2 **וַתֹּאמֶר הַאֲשָׁה** and the woman said. This kind of sentence is far the most common in prose narrative.

When, however, any emphasis falls on the subj. it may precede the verbal pred. This emphasis may be of various kinds, though generally due to some kind of antithesis,

latent or expressed. Gen. 3. 13 **הַנֶּחֶשׁ הַשְׁיָאָנִי** *the serpent* beguiled me; 37. 33 **כִּתְנֵת בְּנֵי חַיָּה רָעָה אֶכְלָתָהוּ** it is my son's coat, *an evil beast* hath devoured him; 37. 27 **וַיֹּרֶנוּ אֶל־תְּפִירָבוֹ** but let not *our hand* be upon him. Often the antithesis is expressed: Is. 1. 3 **יְדֻעַ שׂוֹר קָנָהוּ וִשְׁرָאֵל** the ox knoweth his owner, *Israel* does not know; Gen. 4. 2 Abel was a shepherd **אֶדְמָה** *but* Cain was a tiller of the ground; 1 S. 1. 22 ... **וַיַּעַל חָאִישׁ** the man went up, **וְתַנְהַהּ לֹא עָלָתָה** *Hannah* did not go up. Gen. 6. 8; 18. 33; 33. 17; 35. 18; 37. 11, Hos. 2. 23, 24; Is. 1. 2 and *they*; Am. 7. 17. A new subject in distinction from others is thus introduced, e.g. Jud. 1. 29 and *Ephraim*; sometimes without *and*, Jud. 1. 30, 31, 33. Or any new point that is to be somewhat signalised, Gen. 2. 6 and *a mist* went up. 1 K. 2. 28 and *the report* came to Joab. But rhythm and style must also be taken into account.

In the circumstantial sent. (§ 137) the subj. is prominent, and precedes the verbal pred. Gen. 24. 31 why stand outside **וְאַנְכִי פָּגַתִּי** *the house*? Job 21. 22 **כַּלְאַל יְלִפְרָדָעַת וְהָוָא רְמִים יְשִׁפּוֹת** shall one teach *God* knowledge when *he* judges those on high? Ex. 23. 9; 33. 12, Jud. 4. 21.

Rem. 1. As stated above, there is a departure from the ordinary prose narrative style with *vav impf.* when a *new* subject has to be introduced or any important point signalised which is the beginning of a new development, e.g. Gen. 4. 1, the new history after the fall. In these cases the subj. is placed first even in the verbal sent. This is particularly the usage when the event to be signalised was anterior to the events in the current of the narrative. Jud. 1. 16 **בְּנֵי** *now the Kenites* had gone up with Judah. Gen. 16. 1; 24. 62; 31. 19, Jud. 4. 11. See exx. § 39 c.

Rem. 2. It is a point of style, however, especially in prophetic parallelism, and even otherwise, to vary the consn.,

and after a conversive tense to use the simple tense and subj. before it with no emphasis. Is. 6. 7 עָזַן וְחִטָּאתֶךָ קָרֵר. Is. 11. 13; 14. 25; 28. 18; 31. 3, Ps. 78. 64. תְּכִפָּר.

3. The Compound Sentence. *Casus pendens*

§ 106. In such a sent. as *Cain's father is dead* the language often prefers to say, *Cain, his father is dead*, מֵת אֲבִיךָן בֵּין מֵת אֲבִיהוֹי instead of God is perfect, Ps. 18. 31. While a certain prominence is thus given to the main subject it is slight, and the rendering *as for God, his way, &c.*, is an exaggeration. Such sentences are composite; the subj. is placed at the head in an isolated position as *casus pendens*, and the predication regarding it follows in a distinct sent., which may be nominal or verbal. The effect of this consn. is sometimes to give real emphasis to the chief subj., but often merely to give emphasis or vividness and lightness to the sentence as a whole. The consn. is common in sentences where the subj. is encumbered with complementary elements, so that it needs to be disentangled and restated. Gen. 3. 12 הָאֲשָׁה . . . הִיא נָתַנָּה the woman whom thou gavest, &c., she gave me; 15. 4 הוּא יִרְשֶׁה . . . אָשָׁר יֵצֵא he who shall come out of thy loins, he shall be thine heir; 24. 7 יְאֱלֹהִי הוּא הַשְׁמִים . . . וְשָׁלַח Je. the God of heaven who took me, and who, &c., he shall send.

The subj. placed as an isolated inchoative is resumed by a pron. in the same case as the subj. would have had in a simple sent.

(a) Nom.—Gen. 42. 11 בְּלֹנִי בְּנֵי אִישׁ אֶחָד נָחַנִי we are all sons of one man; Is. 1. 13 לֹי קָטְרָת תְּוֻבָּה הִיא incense (sacrificial smoke) is an abomination to me. Jer. 12. 6 גַּסְאָחִיה . . . גַּסְאָחִיפה בְּגַרְנוּ בְּךָ even thy brethren have acted treacherously. Gen. 14. 24; 22. 24; 30. 33; 31. 16;

34. 21; 41. 25; 44. 17; 45. 20, Ex. 12. 16, Jud. 4. 4, 2 S. 5. 1,
Deu. 1. 30, 38, 39.

(b) Gen.—Jud. 17. 5 וְהִיא שָׁמַיָּה לֹא בֵּית אֱלֹהִים *the man*
Micah had a house of God. 2 K. 1. 4 הַמְּטָה אֲשֶׁר עַלְתָּה 4 שָׁם לְאַתָּה רַד מִפְנִימָה
from the bed which thou hast gone up into thou shalt not come down. Is. 4. 3 קָדוֹשׁ . . . וְהַגְּשָׁאֵר . . .
he that is left shall be called holy. The prep. is sometimes placed before the main subj., and repeated with the pron. Gen. 2. 17 וְמֵעֵץ הַדְּבָרָה . . . לֹא תֹאכְלֶנּוּ מִפְנִימָה
but thou shalt not eat of the tree of knowledge. 2 S. 6. 23.—Gen. 17. 4, 15; 48. 7, 1 S. 12. 23, 1 K. 1. 20; 12. 17, Is. 3. 12; 9. 1; 11. 10, Hos. 9. 8, 11, Ps. 10. 5; 11. 4; 125. 2, Jon. 2. 7.

(c) Acc.—Gen. 24. 27 אָנֹכִי בַּדֶּרֶךְ נְחַנֵּי י' Je. led me in the way. Gen. 28. 13 לְהַאֲרֹץ . . . לְהַאֲתָנֵה the land on which thou liest will I give thee. Is. 1. 7 אֶדְמַתְּכֶם זָרִים אֶתְהָ אֶכְלִים אֶתְהָ your land strangers devour in your sight. The main subj. may be acc., which is resumed: Gen. 47. 21 וְאֶת-זָהָם הָעֵבֶר אֶתְהָ and the people he removed. Gen. 13. 15; 49. 8, Nu. 22. 35, Jud. 11. 24, 1 S. 9. 13; 25. 29, 1 K. 15. 13; 22. 14, 2 K. 9. 27, Is. 8. 13, Ps. 125. 5, Deu. 13. 1; 14. 6.

(d) In the verbal sent. the expression of the resumptive pron. throws emphasis upon the subj., the place of which at the head gives it prominence. The same is the case in the nominal sent. when the pred. is definite, as 1 K. 18. 39 יְהוָה הוּא יְהוָה הָאֱלֹהִים Jehovah is God! Deu. 18. 2 נְחַלְתָּהוּ Jehovah is his inheritance. In this case the pron. precedes the pred. Gen. 2. 14; 9. 18; 42. 6, Deu. 10. 17; 12. 23; 31. 6, 8, Is. 9. 14; 33. 6, 1 S. 17. 14.

When the pred. of the nominal sent. is indefinite the pron. usually follows the pred., and there is a balance of emphasis on subj. and pred., the resumptive pron. sinking almost to the rank of a copula. Gen. 41. 25 חַלּוּם פְּרֻעָה אֶחָד הוּא the dream of Ph. is one; 47. 6 אֶחָד הוּא אֶרְץ מִצְרָיִם לְפִנֵּיכֶךָ

הוּא. Gen. 34. 21; 45. 20, Ex. 3. 5; 32. 16, Nu. 11. 7, Deu. 1. 17; 4. 24, Jos. 5. 15, 2 S. 21. 2, 1 K. 20. 31, Mic. 7. 3. Cf. Ps. 76. 8.

The sent. is also compound when *cas. pend.* is resumed by convers. tenses, *e.g.* 1 K. 12. 17.

Rem. 1. When the *cas. pend.* is to be resumed in acc. (*c* above) it may be put in acc. also in Ar. And in other languages—

Den König Wiswamitra,
Den treibt's ohne Rast und Ruh..

Rem. 2. The fact that the pron. agrees with subj. in gend. and numb., *e.g.* הִנֵּה הָאֲלֹהִים הַנֶּפֶשׁ, seems to show that properly it is a resumption of the subj. and not an anticipation of the pred. Its occasional agreement with pred. (*e.g.* in Eth. &c.) is a familiar case of attraction, cf. Jer. 10. 3.

The consn. is probably different when the pron. stands after a pron. of 1st or 2nd pers., as 2 S. 7. 28 אַתָּה הוּא הָאֱלֹהִים אַתָּה. Here the 3rd pers. pron. strengthens the other, *thou art God.*¹ Is. 37. 16, Jer. 14. 22, Ps. 44. 5, Neh. 9. 6, 2 Chr. 20. 6, cf. Is. 51. 9, 10, and with 1st pers. Is. 43. 25; 51. 12; 52. 6. So 1 Chr. 21. 17 *I am he-who* (אֲשֶׁר) has sinned, Ez. 38. 17, cf. Jer. 49. 12. Others (Ew. Dr.) regard הוּא in these cases as pred., 2 S. 7. 28 *thou art he—God.* The same seems the consn. with פֵּה הוּא Ecc. 1. 17, 1 Chr. 22. 1, and אֵלֶּה هֵם Gen. 25. 16, Lev. 23. 2, Nu. 3. 20, 21, 27, 33, &c., though the emphasis here is very slight.

In some cases הוּא appears to be pred., Is. 41. 4 אָנִי הוּא הוּא I am *he* (43. 10, 13; 46. 4; 48. 12, Ps. 102. 28), where *he* (*it*) expresses the divine consciousness of himself, cf. the

¹ This use of the *third* pers. pron. seems secondary. Naturally it would be used to strengthen only words in the 3rd pers., *e.g.* Is. 7. 14, Nu. 18. 23, Ex. 12. 42, Ezr. 7. 6, 2 Chr. 32. 30. The same use of 3rd pers. pron. appears in the so-called Ar. “pron. of separation” (a mere empirical phrase). This 3rd pers. pron. should properly be used only after a subj. in 3rd pers., its use after *I*, *thou*, &c., is no doubt secondary and analogical, and is less classical. *E.g.* John 14. 6 ana hua elṭarīq (van Dyck), *I am the way*, in the more classical trans. of the Jesuits is ana elṭarīq, ana elbāb, *I am the door*, &c.

beginning of 43. 11 and end of 43. 12. In sense, *it is I*, or *I am* (what I am) is nearly the same.

When the sent. is transposed with pred. first the pron. anticipates the subj., Lam. 1. 18 **יהוה** **הוא** צַדִּיק; Song 6. 8, 9 אַחֲתָךְ **חִיא** יְוָנֵתִי one is she, my dove; Pr. 30. 24, 29. Cf. Pr. 6. 16; 30. 15, 18. Peculiar is 1 S. 20. 29 (Sep. otherwise), cf. Ps. 87. 5.

EXPRESSION OF SUBJECT IN VERBAL SENTENCE

§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as **יְדַעְתִּי** I know, **מִבְרָתָם** ye sold (where *tem* and *ti* express the subj.). In the nominal sent. the subj. has to be expressed. On its omission with ptcp. cf. § 100.

I. *Emphasis on Subject*

When emphasis falls on the pronom. subj. in verbal sent. it is expressed separately, being then placed chiefly before, but also after, the verb. The emphasis is often slight, and due to contrast. Gen. 42. 8 **וַיּוּהֶם** **לֹא** **הִכְרָדוּ** *but they did not recognise him*; 33. 3; 42. 23, Jud. 4. 3; 13. 5, Is. 1. 2, Hos. 2. 10, Am. 2. 9. After the verb, Jud. 8. 23 **לَا-אָקְשַׁלְתִּי** **אֲנִי** **בְּכֶם** *I will not rule over you*. Gen. 24. 60, Ex. 18. 19, 1 S. 20. 8; 23. 22, 2 S. 12. 28; 17. 15, 2 K. 10. 4, Is. 20. 6, Jer. 17. 18. The pron. is often strengthened by **גַּם** whether before the verb or after. Gen. 20. 6; 38. 11; 48. 19, Jud. 1. 3, 22; 3. 31, Hos. 4. 6.

Rem. 1. These additional exx. of pron. may be turned up. Gen. 30. 26; 31. 6; 42. 19; 43. 9; 45. 8, Ex. 20. 19, Deu. 3. 28; 5. 24, Jud. 8. 21; 15. 12. In many cases, however, the emphasis is not on the mere pron.; the expression of the pron. gives force or solemnity to the whole phrase, which is emphatic. Particularly in *responses* to preceding statements or requests, as Gen. 21. 24 *I will swear*, 38. 17; 47. 30, Jud. 6. 18 (11. 9), 2 S. 3. 13; 21. 6, 1 K. 2. 18;

5. 22, 2 K. 6. 3. But also in other cases, Jud. 5. 3 *I will sing, I will sing to the Lord.* Pr. 24. 32. And in prayers the *thou* is merely part of the solemnity of the sentiment, 1 K. 3. 6. And so in earnest appeals, as in the phrases *thou knowest, ye know*, the emphasis is not on the mere pron. but belongs to the whole expression. Gen. 44. 27, Jos. 14. 6, 1 S. 28. 9, 2 S. 17. 8, 1 K. 2. 5, 15; 5. 17, 20 (2 K. 9. 11), 2 K. 4. 1, cf. 2 K. 19. 11. Many languages whose inflected verb does not need the pron. show a tendency to express 1st and 2nd pron. So Moab. St. I. 21 seq. Pleonastic expression of אָנִי after verb is a peculiarity of Eccles., e.g. 1. 16; 2. 1, 11, 15, &c., cf. Song 5. 5.

2. The Indefinite Subject

§ 108. The indefinite, unnamed subj. (Eng. *they, one*) is expressed in various ways. (a) By 3 pers. sing. of verb, e.g. in the phrase *they called the name*, &c. Gen. 11. 9 עַל־בָּן קָרָא שְׁמָה בָּבֶל *they called its name Babel.* Gen. 16. 14; 21. 31, Ex. 15. 23. The 3 plur. is also used, 1 S. 23. 28, 1 Chr. 11. 7; 14. 11. But in other cases 3 sing. is of frequent use. Is. 7. 24 בְּחֳזִים וּבְקָשָׁת יָבָא שְׁמָה so that *one shall go there;* Ex. 10. 5 וְלَا יוּכֶל לְרֹאֵת הָאָרֶץ so that *one shall not be able to see the earth.* Gen. 38. 28; 48. 1, Deu. 15. 2, 1 S. 16. 4; 23. 22; 26. 20, 2 S. 15. 31; 16. 23, 1 K. 18. 26, 2 K. 5. 4, Is. 6. 10; 8. 4; 14. 32, Am. 6. 12, Mic. 2. 4.

(b) By 3 plur. Gen. 29. 2 מִן־הַבָּאֵר הַהוּא יְשֻׁקֵּן הַעֲדרִים 2 from that well *they watered the flocks;* 1 S. 27. 5 יְתַנְנֵלִי מָקוֹם let them give me a place. Gen. 41. 14; 49. 31, 1 S. 1. 25, 1 K. 1. 2; 15. 8, Hos. 11. 2, 7; 12. 9, Jer. 8. 4; 16. 6 (sing. and pl.), Job 6. 2, 2 Chr. 25. 16.

(c) By ptcp., in plur. Gen. 39. 22 וְאֵת כָּל־אֲשֶׁר עָשָׂים שֶׁם הוּא הִיה עָשָׂה and whatever *they did there.* Is. 32. 12, Jer. 38. 23, Ez. 13. 7, Neh. 6. 10, 2 Chr. 9. 28. More rarely sing., Is. 21. 11 אֲלִי קָרָא one calleth unto me from Seir.

Rem. 1. The 3 sing. *fem.* seems used Num. 26. 59, 1 K. 1. 6. The real subject in *a, b* is the ptcp. sing. or plur., קָרָא קָרָא a caller, or קָרְנָא the caller, called. The ptcp. is often expressed: Is. 28. 4 אֲשֶׁר יִתֵּחַ קָרָא אֶתְתָּחַ which *one* (the seer) sees; v. 24. Nu. 6. 9, Deu. 22. 8, 2 S. 17. 9, Is. 16. 10, Jer. 9. 23; 31. 5, Ez. 33. 4, Am. 9. 1, Mic. 5. 2, Nah. 2. 3, Ps. 129. 3. In 2 K. 12. 10 אֲשֶׁר is used for *one*, cf. 23. 8. Am. 6. 10 הַעֲדָה עַמָּךְ are there *any* still beside thee? the subj. is rather understood.

Rem. 2. The 3 plur. is sometimes used where human agents cannot be supposed, in the sense of *pass.* Job 7. 3 and wearisome nights מָנוֹת לִי are appointed me; 6. 2; 19. 26; 34. 20, Ez. 32, 25, Pr. 9. 11. The usage is common in Aram., Dan. 2. 30; 4. 22. So ptcp. 4. 28, 29. Peculiar ptcp. sing., Jud. 13. 19 וּמְפָלָא לְעַשְׂתָּה and something marvellous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase עַד־בָּאָךְ, בָּאָךְ (בָּאָךְ) till thou comest = as far as, 1 K. 18. 46, Gen. 10. 19, 30; 13. 10. Apparently, Is. 7. 25 לֹא חָבָא שְׁמָה thou shalt not come there. In the injunctions of the Law thou is the community personified or each person, and in Prov. thou is the pupil of the Wiseman, though cf. Pr. 19. 25; 26. 12; 30. 28.

3. Impersonal Construction

§ 109. The verb is also used impersonally in 3 sing., perf. and impf., chiefly mas. but also fem. Jud. 2. 15 וַיִּצְעַר they were greatly distressed; Gen. 32. 8. 1 S. 30. 6. וַיִּתְשַׁחַר לְרוֹד מָאָד, Jud. 10. 9. So mas. in וַיַּהַי and it was, וַיְהִי and it shall be. So many words followed by prep. לְ; as רֻעַ לְ to be amiss to, Nu. 22. 34, Gen. 21. 12, 2 S. 19. 8; Jer. 7. 6. וְטוֹב לְ 1 S. 16. 16, Hos. 10. 1, Jer. 7. 23. בָּרֵר לְ bitter, Ru. 1. 13, Lam. 1. 4. חַם לְ to have heat, 1 K. 1. 1, 2, Hag. 1. 6. Job 3. 13 אָזְנוּתְךָ לִי I should have had rest, Is. 23. 12, Neh. 9. 28. Cf. Gen. 4. 5, 1 S. 16. 23.

The fem. seems used in reference to the phenomena of

nature. Job 11. 17 **תְּעִפָּה** (cohort.) *should it be dark*. Am. 4. 7 **תִּמְטֵיר** *it rained* (freq.). Mic. 3. 6 *it shall be dark*, Ps. 50. 3; 68. 15. (But cf. 1 S. 29. 10 *when it is light* (mas.), 2 S. 2. 32, see Gen. 44. 3, Jer. 13. 16.) And of an unseen power, Job 18. 14 *it brings him* (he is brought) *to the king of terrors*. The *pass.* is also used impersonally in the *mas.* Gen. 4. 26 **אוֹ הַוְתֵּל לִקְרָא** *then it was begun to invoke*; Ez. 16. 34 **וְאַחֲרֶיךָ לֹא זָבֵחַ** *there was no whoring after thee*. The *pass.* in this case often governs like the *act.* (§ 79), Am. 4. 2 **וְנִשְׁאָה אֶתְכֶם** *ye shall be taken away*. Nu. 16. 29, Deu. 21. 3, 4, 2 S. 17. 16, Is. 14. 3; 16. 10; 27. 13; 53. 5, Jer. 16. 6, Am. 9. 9, Mal. 1. 11 (ptcp.), Ps. 87. 3.

Rem. 1. The forms **טוֹב**, **רַע**, **טוֹבָה**, **מַר**, &c., might be adjectives, but the use of *impf.* and *inf.* makes it more probable that they are *perfs.* Peculiar is Prov. 13. 10, by pride **יְהִי מִצְחָה** *there comes strife* (es giebt). Rarely with suff., Job 6. 17 **בְּחֻמְתּוֹ** *when it is hot*.

Rem. 2. It is scarcely impersonal use of *fem.* when it is employed of a subject suggested by some statement preceding, where we say *it*. Is. 7. 7 **לֹא תִּקְוֹם** *it shall not stand* (the purpose); 14. 24, Jud. 11. 39, 1 S. 10. 12. The *fem.* is often, however, used for *neut.*—Comp. these cases of *fem.*: Gen. 24. 14 (*thereby*), 1 S. 11. 2 (*it, putting out their eye*), Gen. 15. 6 counted *it* (*the fact that he believed*) Ex. 30. 21, Jos. 11. 20, **הִיתה**, 2 S. 2. 26; 3. 37, 1 K. 2. 15, 2 K. 19. 25; 24. 3, 20, Is. 22. 11; 30. 8, Mic. 1. 9, Jer. 4. 28; 5. 31; 7. 31; 10. 7; 19. 5, Ez. 33. 33, Job 4. 5; 18. 15.

Rem. 3. In poetry a peculiar consn. occurs in which the verb seems to have a double subj., one personal and the other the organ or member, &c., by which the action is actually performed. This neuter subj. has always a suff. of the same person as the personal subj., and may precede or follow the verb. Ps. 3. 5 **קֹלִי אֶלְיִי אֶקְרָא** *my voice, I cried*, i.e. I cried aloud; Is. 10. 30 **צְהַלְלִי קֹלִי** *shout aloud!* Is. 26. 9, Hab. 3. 15, Ps. 17. 10, 13, 14; 32. 8; 44. 3; 60. 7; 66. 17; 69. 11; 108. 2, 7; 142. 2. In a nominal sent. Ps. 83. 19.

—Others consider קול, &c., to be acc., but the presence of the suff. distinguishes the present case from that in § 67, R. 3.

COMPLEMENT OF THE VERBAL SENTENCE

§ 110. The sent. does not usually consist of mere subj. and pred.; the verbal sent. has usually an obj., and all sentences may have additional elements which are the complements of the two chief parts of the sentence. These complements usually follow the parts, subj. or pred., which they amplify. The order of the verbal sentence is: verb, subj., obj., or complement of the verb. But emphasis may alter this order. Gen. 3. 14 עַל גَחָנָה תֵּלֶךְ וּעַפֵּר תִּאֲכֶל on thy belly shalt thou go, and dust shalt thou eat. I S. 20. 8 וְעַד אָבִיה לְפִיהִזָּה תִּבְיאֶנְיָה but why bring me to thy father? I K. 2. 26 עַתָּה לְךָ to Anathoth with you! Gen. 15. 10; 20. 4; 38. 9, Deu. 5. 3, Jos. 2. 16, Is. 6. 5, Hos. 5. 6, Job 1. 12; 34. 31.

The adverb usually follows the verb, except negatives; and so longer designations of time. But short words of time, like אז then, now עתה at first, &c., precede.

§ 111. Out of this principle of emphasis may arise a variety of order, e.g.—

(a) Obj., verb, subj. I S. 2. 19 אָמַר קָטָן תַּעֲשֵׂה־לֹו and a little robe his mother used to make him. Gen. 42. 4, I S. 17. 36, I K. 14. 11. And very often when subj. is contained in the verb. Jud. 14. 3, 2 K. 22. 8, Is. 4. 1, Hos. 1. 7; 10. 6.

(b) Verb, obj., subj. I S. 15. 33 נְשִׁים שְׁבֵלָה בָּאָשָׁר as thy sword has bereaved women. Gen. 21. 7, Nu. 19. 7, 18, I K. 8. 63; 19. 10, Is. 19. 13.

(c) Subj., obj., verb. Is. 1. 15 מְלֹא־אָיָה רְדִיכֶם. This collocation brings the subj. and obj. into very close relation. Jud. 17. 6 every man what was right in his own sight used to

do. Jer. 32. 4 *and his eyes his eyes* shall see, cf. 34. 3. Is. 11. 8; 32. 8.

Rem. 1. Other forms are occasional, as obj., subj., verb. 2 K. 5. 13, Is. 5. 17; 28. 17. This order is usual in nominal sent. with participial pred. Gen. 41. 9 **אֶת-דְּלָתָא אֲנִי מַזְבִּיר** *my faults I call to remembrance.* Gen. 37. 16, Jud. 9. 36; 14. 4, 2 K. 6. 22, Jer. 1. 11.

Rem. 2. Aramaic shows a liking for placing the verb at the end of the clause, the obj. and complement of the verb preceding it, as in c. Dan. 2. 16, 18; 3. 16; 4. 15. Cf. inf. Is. 49. 6. Jud. 6. 25. 2 Chr. 31. 7, 10.

Rem. 3. It is a point of style, however, particularly in prophetic and poetic parallelism, to vary the order of words. So even in ordinary prose. Ex. 3. 7 **רָאָיתִי אֶת-עַנְיִן** . . . **עַל-**, Is. 5. 24; 11. 8; 31. 1. Cf. 1 K. 20. 18 the double *take them alive.*

AGREEMENT OF SUBJECT AND PREDICATE IN RESPECT OF GENDER AND NUMBER

§ 112. There is less precision in the matter of agreement than there is in classical or other languages. Several general peculiarities appear—

1. When the pred. stands first the speaker's mind is fixed on the act in itself, and clear consciousness of the coming subj. is not yet present to him, and he puts the pred. in the most general form, mas. sing.¹

2. There is a great tendency to construe according to the sense rather than strict grammatical law, hence gramm. singulars, such as collectives and words that suggest a plurality, are often joined with plur. pred., especially when they refer to persons.

3. On the other hand, there is a tendency to group things that resemble one another, or belong to the same class, under one conception, and construe them with a sing. verb.

¹ Ar. grammarians have a more ingenious explanation of this usage.

The plur. of lifeless objects and living creatures, not persons, may be treated as gramm. collect., and joined with sing. fem.

I. Agreement of Simple Subject

§ 113. (a) When subj. precedes the pred. there is in general agreement in gend. and numb., whether the subj. be person or thing. Gen. 15. 12 וַיִּתְהַרְךָמָה נֶפֶלֶת and *a sleep fell*; v. 17 הַשְׁמֵשׁ בָּאָה the *sun was gone down*; 16. 1. But exceptions occur; Mal. 2. 6 עֹלֶה לֹא־נִכְשָׂא *evil was not found*. Gen. 15. 17, Ex. 12. 49, Jer. 50. 46, Zech. 6. 14, cf. v. 7, Job 20. 26.

(b) When pred. precedes, while agreement in gend. and numb. is usual, esp. when subj. is personal, the verb is often in 3 sing. mas., even though the subj. be plur. or fem. This is common with **הייה** *to be*. The subj. having once been mentioned, however, following verbs are in proper agreement. Gen. 1. 14. **יְהִי מְאֹרֶת וְהִי** *let there be lights, and let them be signs.* Is. 17. 6. **וַיְשָׁאַרְבּוּ עֲלֵלֹות** *there shall be left gleanings;* 2 K. 3. 26. **חַזֵק כִּפְנֵנוּ הַמְלֹחָמָה** *the battle was too strong for him, cf. v. 18.* Deu. 32. 35, Is. 13. 22; 24. 12, Jer. 36. 32. Nu. 9. 6. **וַיְהִי אֲנָשִׁים אֲשֶׁר הִיוֹ** 6. 1. **וַיְהִי אֲנָשִׁים נְשִׁים שְׂרוֹת** *he had wives, princesses, 700.* The mas. is apt to be used for 3 pl. fem. impf.; 1 K. 11. 3. **וַיִּטְוֹ** 3. **בִּרְכָּפוּ אֶת־לְבָבוֹ** *his wives perverted his mind;* 2 S. 4. 1. **וַיִּדְיוֹ** his hands were paralysed (cf. Zeph. 3. 16), Jud. 21. 21, Jos. 11. 11, Is. 19. 18, Jer. 13. 16, Ez. 23. 42, Hos. 14. 7. Gen. 20. 17; 30. 39. Song 6. 9. Imper., Is. 32. 11, Hos. 10. 8, Zeph. 3. 16.—1 S. 1. 2, Jud. 20. 46, Gen. 35. 5, 1 Chr. 2. 22; 23. 17, 22.

(c) Subjects in dual are necessarily joined with plur. pred., verb or ptcp. Gen. 48. 10 עִינֵי יְשָׁבֶרוּ מַזְקֵן the eyes of Israel were dim from age. 2 K. 21. 12; 22. 20. Is. 1. 15, Mic. 7. 10. Ptcp., 1 S. 1. 13, 2 S. 24. 3, Is. 30. 20, Hos.

9. 14, 2 Chr. 16. 9. Cf. § 31, and on 1 S. 4. 15, Mic. 4. 11. § 116.

2. Agreement of Compound Subject

§ 114. When the subj. is compound, consisting of several elements joined by *and*.—(a) When subj. is first the verb is usually plur., and so the pred. in nominal sent. 2 S. 16. 15 וְאַבְשָׁלוֹם וְכָל-הָעָם בָּאוּ When the verb is sing., agreeing either with the word next it or with the chief element of the complex subj., or the several parts of subj. all forming one conception: 2 S. 20. 10 Joab and Abishai his brother רִנָּף pursued. Hos. 4. 11 whoredom and wine and new wine יְקַחֵלֶב take away the understanding. Hos. 9. 2, Deu. 8. 13. Neh. 5. 14 אָנָּי וְאַחֲרֵי לֹא אָכְלָתִי If parts of the subj. be of different genders pred. is usually mas., Gen. 18. 11, but cf. Jer. 44. 25.

(b) When the pred. is first it perhaps oftenest agrees in gend. and numb. with the element of the subj. which is next it; but it may be in plur. When the subj. has once been mentioned following verbs are in plur. Gen. 31. 14 וַתִּעַן R. and L. answered and said; Nu. 12. 1 וַיִּאמֶר Mir. and Aaron spoke and said; Gen. 3. 8 וַיִּתְהַبֵּא hid themselves. Gen. 7. 7; 9. 23; 21. 32; 24. 50, 55; 33. 7; 44. 14, Jud. 5. 1; 8. 21, 1 S. 11. 15; 18. 3; 27. 8, 1 K. 1. 34, 41.—Pl. Gen. 40. 1, Nu. 20. 10; 31. 13, Ex. 5. 1; 7. 20. Or it may be mas. sing. (§ 113 b), Joel 1. 13.

(c) When the subj. is a pron. and noun, the pron. must be expressed whether verb be sing. or plur. Gen. 7. 1 בְּאַתָּה go thou and all thy house, Jud. 7. 10, 11. Jud. 11. 38 וְתַלְךָ הִיא she and her companions

¹ The *and* before “maids,” Est. 4. 16, and before “brethren,” Neh. 5. 14, recalls Ar. *waw* of concomitance.

went. I K. 1. 21 וְהִיְתִּי אָנָּי וּבָנַי *I and my son shall be.* Gen. 14. 15; 20. 7; 24. 54 (pl.); 31. 21; I S. 20. 31; 28. 8, 2 S. 19. 15. In I S. 29. 10 אֲתָה is missed before *servants.*

Even when two nouns are subj. a pron. referring to the first must be expressed if any words separate it from the second, unless the words be a mere apposition. Gen. 13. 1; 35. 6; 38. 12; 50. 14, 22, Jud. 9. 48, Neh. 2. 12, cf. Jos. 22. 32. The pron. may be expressed in any case, I S. 29. 11; 30. 9.

When compound subj. is of different persons 1st pers. precedes 2nd and 2nd the 3rd. I K. 1. 21 above, *I and my son.* I S. 14. 40; 20. 23, Nu. 20. 8, Gen. 43. 8.

3. Agreement of Collectives

§ 115. With sing. nouns having a collective meaning the pred. is often construed in the plur. according to sense: particularly when the collective term refers to persons, but sometimes also when it refers to lower creatures, or even to things. Grammatical agreement in sing. is also common, and the two consns. often interchange. When the pred. is first it may be in sing. while following verbs are in plur. Hos. 4. 6 נִדְמָוּ עַמִּי my people are destroyed, cf. Is. 5. 13 וַיֵּרֶד הָעָם כָּלֹו is gone away; Is. 9. 8 גָּלַה עַמִּי shall know all of it. I K. 18. 39 וַיַּלְאֵד כָּל־הָעָם וַיַּלְאֵד. Ex. 1. 20; 4. 31, Jud. 2. 10. Gen. 41. 57 וְכָל־הָאָרֶץ בָּאוּ all the world came; I S. 14. 25; 17. 46, 2 S. 15. 23. Nu. 14. 35 תִּבְאַגְּנָה הַצָּאן this congregation that are met together. With creatures: Gen. 30. 38 תִּבְאַגְּנָה הַצָּאן the flock used to come, Ps. 144. 13. So fem. pl. with Job 1. 14; mas. pl. I Chr. 27. 29, cf. I K. 8. 5. With things: Jer. 48. 36 יְתַהַרְתָּ עַשְׂתָּה אֲבֹדָה the gain he has made is lost. Is. 15. 7, Hos. 9. 6, Hag. 2. 7, Ps. 119. 103. Comp. I S. 2. 33 increase in a personal ref.—Ex. 15. 4, Jud. 9. 36, 37 people sing. and pl., so I S. 13. 6, cf. vv. 15, 16. Jud. 1. 22; 9. 55.

2 K. 25. 5, Am. 1. 5, Hos. 10. 5; 11. 7, Is. 16. 4; 19. 13. Gen. 34. 24. Nu. 20. 11; 21. 7, Job 8. 19.

§ 116. On the other hand, plur. of inanimate objects that may be grouped under one conception, of the lower creatures, and abstract plurals are frequently construed with fem. sing. of pred. 1 S. 4. 15 **וַיְעִינֵנִיו קֶמֶת** *and his eyes were set*, Mic. 4. 11. Jo. 1. 20 **בָּהֲמוֹת שְׁדָה קַעֲרֵג אֲלֵיכָה** *the beasts of the field pant unto thee*. Ps. 103. 5 **תִּתְחַדֵּשׁ כַּפְשָׁר בְּעַזְרִיכִי** *thy youth is renewed like the eagle*. Gen. 49. 22, Is. 34. 13; 59. 12, Jer. 4. 14; 12. 4, Mic. 1. 9, Ps. 18. 35; 37. 31, Neh. 13. 10, Job 12. 7; 14. 19; 20. 11. Cf. 2 S. 24. 13. 2 K. 3. 3 **מַמְנָה** (*sins of Jeroboam*); 13. 11, Is. 59. 8. There is no reason for K'ri Ps. 73. 2, **שְׁפָנָה**. Deu. 21. 7 is more unusual.—Sometimes when subj. precedes it is treated almost as *casus pendens*, and its general idea becomes subj.; Gen. 47. 24 **the four fifths יְהִיָּה** *it shall be*. Ex. 12. 49, Ecc. 2. 7. Cf. Is. 16. 8, Hab. 3. 17.

Rem. 1. General plurals are sometimes construed with sing. pred. from a tendency to individualise and distribute over every individual, or apply it to any individual supposed. Gen. 27. 29 **אַרְבַּיד אֲרַבֵּיד** *they that curse thee shall be cursed*. Nu. 24. 9, Jer. 22. 4. Ex. 31. 14, Lev. 17. 14; 19. 8, Zech. 11. 5, Ps. 64. 9, Pr. 3. 18, 35; 14. 9; 27. 16; 28. 1, 2 Chr. 10. 8 (*rd. עַצְחָה*). In particular a sing. suff. frequently refers back to a plur. Is. 2. 20 **אֲשֶׁר עַשְׂدָלָו** *which they made each for himself*, Hos. 4. 8. Deu. 21. 10; 28. 48, Is. 1. 23; 2. 8; 5. 23; 8. 20, Jos. 2. 4, Ex. 28. 3, Zech. 14. 12, Or sing. and plur. interchange, Is. 30. 22; 56. 5, Ps. 62. 5; 141. 10. Cf. Deu. 4. 37; 7. 3, Jud. 1. 34, 2 K. 19. 14. Sometimes sing. pron. refers back to plur. as a collective unity, Is. 17. 13, Jer. 31. 15 **אֵינָנוּ** (*of Rachel's children*), 2 S. 24. 13, Jos. 13. 14, and perhaps some of the exx. above. Or the pron. expresses a generalised *it*, Jud. 11. 34 **אִיזֶלֶן מִטְפַּח בָּנָן** *he had not besides it (her) son or daughter*. Ex. 11. 6 *like it*.

Rem. 2. When the compound subj. is a noun with its

gen. agreement may be with gen. as expressing the main idea of the phrase; or pred. being next gen. may agree with it by a kind of attraction. 1 K. 17. 16 **צַפְחָה שֶׁבַע לֹא חִסֵּר**: the curse of oil did not fail. Is. 2. 11, 1 S. 2. 4, Lev. 13. 9; Job 21. 21; 29. 10; 38. 21. Attraction of gend. Jer. 10. 3, Lev. 25. 33; in the case of verb *to be* attraction by pred. Gen. 31. 8, Pr. 14. 35. The pred. usually agrees with gen. after **כָל all**, Hos. 9. 4, Gen. 5. 5, Ex. 15. 20, but not universally, Hos. 10. 14, Is. 64. 10.

Rem. 3. In nominal sent. the pred. adj. when first is sometimes uninflected, Ps. 119. 137 **יָשֵׁר מִשְׁפָטִיךְ upright** are thy judgments, cf. v. 155; but this is rare, except with the word **טוֹב**; Jud. 8. 2, Gen. 49. 15, 1 S. 19. 4, 2 K. 5. 12, Ps. 73. 28; 119. 72; 147. 1, Pr. 17. 1; 20. 23.—Gen. 47. 3 **רַעֲנָה** is collec., cf. Deu. 14. 7, Ezr. 3. 9, Neh. 2. 16.

Rem. 4. Plurals of Eminence such as **אֱלֹהִים God**, **בָּעֵלִים lord, owner**, when referring to a single person, are usually in concord with sing., Ex. 21. 29 **בָּעֵלָיו יִוְמָת** its owner shall be killed, Is. 19. 4 **אֱלֹהִים קָשָׁה** a cruel lord. When **אֱלֹהִים** means gods it is construed with pl., and in a few cases even when it is God, Gen. 20. 13; 35. 7, Ex. 22. 8, Jos. 24. 19 (E.), and sometimes in the phrase *living God*, Deu. 5. 23, 1 S. 17. 26, Jer. 10. 10; 23. 36. Words only used in pl. are occasionally joined to sing., e.g. 2 S. 10. 9 **פְּנִים** as fem. sing., cf. Job 16. 16.

Rem. 5. Names of nations are construed in three ways: (a) with mas. sing., the name being that of the personal ancestor, Ex. 17. 11, Is. 19. 16, Am. 1. 11, 1 Chr. 18. 5; 19. 15, 16, 18, 19. (b) Or with plur., 2 S. 10. 17, 1 K. 20. 20, 2 K. 6. 9, 1 Chr. 18. 2, 13. (c) Or with fem. sing., when the ref. is to the country or when the population is treated as a collective, often personified; 2 S. 8. 2, 5, 6; 10. 11; 24. 9, Is. 7. 2, Jer. 13. 19, 1 Chr. 19. 12, Job 1. 15. The consns. *a*, *b*, *c* may interchange in the same passage. Jer. 48. 15, Am. 2. 2, 3, Hos. 14. 1, Mal. 2. 11. Peculiar, Is. 18. 1, 2.

Rem. 6. When there are several predicates one may be in agreement and the other left uninflected. Is. 33. 9, Mic. 1. 9, Zech. 5. 11; cf. on adj. § 32, R. 4. But irregularity

וְרֹךְ יִשְׁרָאֵל בָּהֶן . . . in gend. and numb. is common, e.g. Jer. 31. 9 Zech. 6. 7. Sometimes text may be at fault, Jud. 4. 20 עַמֶּר, inf. abs.? 1 S. 2. 20 rd. לְשָׁאַת; 25. 27 הַבְּיאָה, cf. v. 35. In particular, vowel terminations of verbs were not always expressed in ancient texts, and are sometimes given or omitted wrongly by Mass. Ez. 18. 29 as v. 25. With 20. 38 cf. Is. 45. 24. In Lam. 5. 10 may be due to plur. suff. in *our skin*, cf. 1 Chr. 24. 19, 2 Chr. 17. 14, Jer. 2. 34.

Exx. of mas. for 2 fem. impf., Is. 57. 8, Jer. 3. 5, Ez. 22. 4; 23. 32; 26. 14.

PARTICULAR KINDS OF SENTENCE

INTERJECTIONAL SENTENCE

§ 117. Words in direct address (the voc.) are of the form of interj. as אֲדֹנִי הַפְּלֵךְ *O king! my lord the king!* and such phrases of entreaty as בְּיִ אֲדֹנִי. But any words may be uttered as exclamations, 2 K. 4. 19 רָאשִׁי רָאשִׁי *my head!* 11. 14 קָשֵׁר קָשֵׁר *treason! treason!* Jer. 4. 19 *my bowels!* 37. 14 שָׁקֵר שָׁקֵר *it's a lie!* 2 K. 9. 12. Is. 29. 16 הַקְּפָבָם *your perversity!* Jer. 49. 16. Hab. 2. 19 הַוָּא יוֹרֶה *it reveal!* Hos. 8. 1 to thy mouth the trumpet! 2 S. 13. 12 אַל-אָחִי *don't!* my brother! Gen. 49. 4. So adverbs: חֹן! לֹא! *no!* well, yes! טֹוב *good!* well! Also the imper. of some verbs, as קְבַּה קְבַּה *go to!* Gen. 38. 16, Ex. 1. 10; לִכְהַ לִכְהַ (even to a woman, Gen. 19. 32) come!

More strict interjections are הַסָּה *hush! silence!* Jud. 3. 19, Am. 6. 10, Zeph. 1. 7, Hab. 2. 20, Zech. 2. 17. A verb is denom. from הַסָּה Neh. 8. 11, Nu. 13. 30.—אֵיךְ *how!* in the Elegy, 2 S. 1. 25, 27, Hos. 11. 8 (elegiac measure), more commonly אֵיכָה Is. 1. 21, Lam. 1. 1.—אוֹי *woe!* with prep. ל, Is. 6. 5 אָזְרָלִי, 3. 9, 11, Jer. 4. 31; without prep. Ez. 24. 6.

In Ps. 120. 5 so אָוֹתָהּ לְיַדְךָ מִכְּנָה ֤ וְאָוֹתָהּ לְיַדְךָ מִכְּנָה ֤ Job 10. 15.—
 הָיוּ אֲחֵיכֶם ֤ Mic. 7. 1, Job 10. 15.—
 woe ! alas ! in lament for the dead, 1 K. 13. 30. הָיוּ
 fuller form for the king, Jer. 22. 18. In the form הָיוּ Am.
 5. 16. In a more general sense, Jer. 48. 1; 50. 27. Also in
 threatening remonstrance, Is. 1. 4 הָיוּ גּוֹי חֹטָאת Ha ! sinful
 nation, and often in Is.—Other forms, Jo. 1. 15 אֲהָהּ לְיֻמָּה ֤ alas !
 for the day. Ez. 30. 2, 6. 11. אֲהָהּ לְיֻמָּה ֤ An
 exclamation of *delight*, הָאָחָת Is. 44. 16; by the horse in
 battle, Job 39. 25; of malicious delight, Ps. 35. 21; 40. 16;
 70. 4, Ez. 25. 3; 26. 2.

The pron. מָה how ! what ! is used in the expression of
 a variety of feelings, as wonder, awe, Gen. 28. 17; scorn,
 sarcasm, 2 S. 6. 20; dislike, Mal. 1. 13 הָגִיה מִתְלָאָה Oh
 what a bore ! And so מַי who ! Mic. 7. 18, &c.

The particle הָנָה also, as here I am ! Gen. 18. 9
 הָנָה הָרָה 11 in the tent (is she). 16. 11 הָנָה בְּאַهֲלָה
 see thou art with child ! Very passionately Job 9. 19, is it
 a question of strength ? הָגִיה ! perhaps, of course ! (he is
 irresistible).

Rem. 1. The adj. חָלִילָה profane (absit) ! is construed with
 הָנָה of person and מִן of the act repudiated. The full phrase
 is found 1 S. 26. 11 חָלִילָה לְיִתְהֹוּ מִשְׁלָמָה, 24. 7, 1 K. 21. 3
 (so rd. 2 S. 23. 17), but oftener without 'בָּ', Gen. 44. 7, 17.
 The phrase acquires the force of an oath, and may be fol-
 lowed by אָמֵן (§ 120). 1 S. 24. 7, 2 S. 20. 20, Job 27. 5. Cf.
 Jos. 22. 29; 24. 16.

Rem. 2. In Gen. 16. 11, &c., the consn. is הָנָה אָתְּ הָרָה.
 So in Ar. with def. pred., Kor. 2. 11, 12, 122.

Rem. 3. In exclamatory sentences there is omission of
 subj. as Gen. 18. 9, or of pred. as Hos. 8. 1, to the mouth the
 trumpet (set ye !), 1 K. 22. 36 every man to his city (get ye !),
 Hos. 5. 8 אַחֲרֵיךְ בְּנִימָנֶיךְ perhaps, thy rear ! Benj. (sc. guard !),
 or behind thee B. (is the danger). The word נִזְעָקָה voice,
 sound of, is nearly hark ! Is. 13. 4; 66. 6.

AFFIRMATIVE SENTENCE

§ 118. Affirmative force is given in various ways, e.g.—
 (1) By *casus pendens*, Gen. 3. 12 the woman . . . *she gave me*, 42. 11 (§ 106). (2) By expression of pron. either alone or with *vav*, וְ, &c. Gen. 4. 4; 20. 5, Is. 14. 10. (3) By inf. abs. (§ 86). (4) By repetition of words, Is. 38. 19, *the living, the living*. Ecc. 7. 24 *deep, deep*, who shall find it? Is. 6. 3, Jer. 7. 4.

Affirmative particles are אָבֶל *truly*, Gen. 42. 21 אָמֵן *verily* we are guilty; 2 S. 14. 5, 1 K. 1. 43; later a particle of contrast, Dan. 10. 7, 21.—אָקֵם *truly, surely*, Gen. 26. 9 אֲדֹךְ אֲשֶׁתָּה הוּא *in truth she is thy wife*. אָכַן נוֹדֵעַ הַכֹּרֶב *So known*, Ex. 2. 14 אָכַן *verily the thing is known*. Gen. 28. 16, 1 S. 15. 32, Is. 53. 4.

Rem. 1. Also various derivatives of אָמֵן, e.g. אָמִנָּם *verily, in truth*, 2 K. 19. 17; ironically Job 9. 2; 12. 2 *verily ye are the people*. Also אָמִנָּם *id.* (always with interrog.), Nu. 22. 37, Gen. 18. 13, 1 K. 8. 27. So אָמֵנָה, Gen. 20. 12, Jos. 7. 20.

The word בַּי often strengthens. Gen. 18. 20 the cry of Sodom בַּי רַבָּה (*surely it is great*). Particularly in antithesis after neg.: Gen. 18. 15 לֹא בַּי צָחַקְתָּ *nay, thou didst laugh*. 1 K. 3. 22 no! my child is the live one. And so usually, Jos. 5. 14; 24. 21, Jud. 15. 13, 1 S. 2. 16 (לֹא = לֹר), 2 S. 16. 18 (לוֹ = לֹא = last cl.), 1 K. 2. 30, 2 K. 3. 13; אל 20. 10, Is. 30. 16, Ps. 49. 11.

§ 119. The oath.—**חַי אָנִי אֱלֹהִים יְהוָה אֱלֹהִים** as I live, as God, Je. liveth; but **חַי נְפָשָׁה פְּרֻעה** as thy soul, Phar., &c., liveth. With pron. I and divine names the form is **חַי**, otherwise **חַי אֱלֹהִיךְ** Am. 8. 14 as thy god, O Dan, liveth.—Jud. 8. 19 2 S. 2. 27 **חַי יְהוָה אֱלֹהִים** Jer. 44. 26, Job 27. 2, **חַי קָאֵל** 1 K.

18. 10, 15.—Nu. 14. 21, 28; **תְּהִי אָנֹכִי**; usually this shorter form (Deu. 32. 40) and invariably so pointed.—1 S. 20. 3
וְהַיְיָ, 25. 26; Gen. 42. 15, 2 S. 15. 21.

§ 120. The oath of denial is made by **אָם** if = that not; of affirmation by **אָם לֹא** if not = that, or **כִּי** that. 1 S. 19. 6
יִשְׁבְּעֶלְךָ I **אָם יוֹמָת** *he shall not be put to death*, 1 K. 1. 5. 1
לֵאמֹוד let him swear to me first that *he will not kill* me. Gen. 42. 15, 1 S. 24. 22; 30. 15.—1 K. 18. 15—*I will show myself to him to-day*; Is. 45. 23 **בְּיַד נִשְׁבְּעָתִי כִּי לֵי תִּכְרֻעַ בְּלִבְרַד** I have sworn by myself that to me every knee shall bow. 1 S. 14. 44; 20. 3; 29. 6. Job 1. **אָם לֹא יִבְרַךְ** I (I swear) he will disavow thee. Jos. 14. 9, 2 K. 9. 26.

Rem. 1. The word **אָז** has also restrictive force, *only*, Gen. 18. 32 *only this once*, 1 S. 18. 8 *only the kingdom*. So in sense of *utterly* with adj. Deu. 16. 15, Is. 16. 7. Similarly **רָם**, § 153.

Rem. 2. **תְּחִי אַתָּה** is not said; **תְּחִי** *by thy life*, 2 S. 11. 11, if text right. Cf. Dr. or Well. *in loc.*

Rem. 3. Exx. of **אָם** Gen. 21. 23, Nu. 14. 23, 1 S. 3. 14, 17; 14. 45; 17. 55; 28. 10, 2 S. 11. 11; 14. 11, 2 K. 2. 2; 3. 14; 6. 31, Is. 22. 14, Ps. 89, 36; 132. 3, 4. Of 1 S. 14. 39; 26. 16; 29. 6, 2 S. 3. 9, 1 K. 18. 15, 2 K. 5. 20, Jer. 22. 5. Of **אָם לֹא** Nu. 14. 28, 2 S. 19. 14, 1 K. 20. 23, Is. 5. 9; 14. 24, Jer. 15. 11.—In many cases there is no formal oath, and the particles merely express strong denial or affirmation. Ps. 131. 2.

Rem. 4. The full formula **פֶּה יִعַשְׂה-הָלִיל אֱלֹהִים** *God do so to me, &c.*, occurs only in 1, 2 S., 1, 2 K., and Ru., e.g. 1 S. 3. 17; 14. 44, 1 K. 2. 23, 2 K. 6. 31, Ru. 1. 17. The formula is followed by pos. or neg. statement. Usually **לִי** or the speaker's own name is used (1 S. 20. 13, 2 S. 3. 9); therefore in 1 S. 25. 22 *rd.* **לִדְוד** with Sep., and possibly **לִי** has fallen out 1 S. 14. 44 (Sep.), but cf. 1 K. 19. 2. In 1 S. 3. 17 **לְךָ** of person adjured.

Rem. 5. When a clause intervenes before the thing

sworn **כִּי** is often repeated, 2 S. 2. 27; 3. 9; 15. 21, 1 K. 1. 30, Jer. 22. 24, Gen. 22. 16. In the **אָמַם** the **אָמַם** is sometimes merely conditional, *that, if*, 1 S. 14. 39, Jer. 22. 24, cf. Deu. 32. 40. In other cases the use of **כִּי אָמַם** is peculiar. (1) 2 S. 3. 35 with 2 K. 3. 14 seems to show that the use of **כִּי** in the oath was customary without ref. to the pos. or neg. nature of the thing sworn (apod.). The **כִּי**, which may be repeated, merely adds force to the whole statement. (2) On the other hand, in such passages as Jud. 15. 7, 1 K. 20. 6, 2 S. 15. 21, the **אָמַם** seems pleonastic. Its idiomatic use may in some way add force to the **כִּי**, though the origin of the idiom is difficult to trace. It can scarcely be the same use of **מֵאָמַם** as occurs after a neg. or exception, *but* (= “yes, if”).

INTERROGATIVE SENTENCE

§ 121. The interrog. sent. may be nominal or verbal. See exx. below.—The interrogation may be made without any particle, by the mere tone of voice. 2 S. 18. 29 **שְׁלֹום לְנָעַר** *is the child well?* 2 S. 11. 22 **וְאַנְּיִ אֶבְּוֹא אֶל-בֵּיתִי** *and shall I go to my house?* 1 S. 21. 16 **חֲסָר מִשְׁגָּעִים** *אֲנִי am I in want of madmen?* Gen. 18. 12; 27. 24, Jud. 14. 16, 1 S. 16. 4; 22. 7, 15; 25. 11, 2 S. 9. 6; 16. 17; 19. 23; 23. 5, 1 K. 1. 24; 21. 7, Jon. 4. 11, Song 3. 3. Less frequently in neg. sent., 1 S. 20. 9, 2 K. 5. 26, Job 2. 10. Omission of the particle is most common in animated speech, as when any idea is repudiated, and particularly when pron. is expressed; cf. Jud. 14. 16, 2 S. 11. 11, 2 K. 19. 11, Jer. 25. 29, Ez. 20. 31, Jon. 4. 11.

§ 122. When a particle is used it is generally put at the head of the clause, Gen. 3. 11. The simple question is oftenest made by **הָ** (Gr. § 49). Gen. 4. 9 **הָשִׁימֵר אֶחָי אֶنְכִּי** *am I my brother's keeper?* 24. 58 **הָתַלְכֵי עִם הָאִישׁ הַזֶּה** *wilt thou go with this man?* Gen. 18. 17; 43. 27, 29; 45. 3, 2 S. 7. 5.—So before **אֶבְּד** and **אַיִן**; Gen. 24. 23 **הָיָשׁ בֵּית אֶבְּד** *is there room for us to lodge in the house of*

thy father? Jud. 14. 3 **הָאֵין בְּבָנֹת אֲחִיךְ אִשָּׁה** *is there not a woman among the daughters of thy brethren?* Gen. 43. 7; 44. 19, Ex. 17. 7, Jud. 4. 20, 1 S. 9. 11, 2 K. 4. 13; 10. 15.—1 K. 22. 7, 2 K. 3. 11, Jer. 7. 17.

Sometimes **אָם** (= *num*) is used as a lively denial, or when the idea in the question is repudiated or disapproved, Jud. 5. 8, 1 K. 1. 27, Is. 29. 16, Lam. 2. 20, Job 6. 12, 28; 39. 13; though in some cases the first half of a disjunctive question may be unexpressed, Am. 3. 6.

§ 123. The neg. question is put by **הַלֹּא**, Gen. 13. 9 **הַלֹּא כִּלְהָאָרֶץ לְפָנֶיךָ** *is not all the land before thee?* 4. 7; 20. 5; 44. 5, Ex. 14. 12, Nu. 23. 26, Deu. 31. 17. Or by **הָאֵין** when the existence of the subj. is questioned, or when the pred. is a ptcp. (§ 100 d). 1 K. 22. 7, Jud. 14. 3 (§ 122 above), Am. 2. 11, Jer. 7. 17. Occasionally the elements of **הַלֹּא** are separated for the sake of emphasis, Gen. 18. 25.

Rem. 1. The interrog. particle, pos. or neg., may be strengthened by other particles, as **מִנְ** Gen. 18. 13, 24, Am. 2. 11, Job 40. 8, or **כִּי** Gen. 16. 13.

Rem. 2. The part. **הַלֹּא** implying an affirmative answer is often = **הַנֶּה**, Gen. 37. 13, Deu. 3. 11 and often. In Chr. **הַנֶּה** is sometimes used for **הַלֹּא** of earlier Books, comp. 2 Chr. 16. 11 with 1 K. 15. 23. See 1 Chr. 29. 29, 2 Chr. 27. 7; 32. 32, and Sep. *λίδού* for **הַלֹּא**, Deu. 3. 11, Jos. 1. 9, Jud. 6. 14, Est. 10. 2, cf. 2 K. 15. 21. So Ar. *'alà*, which may be used with imper. Jud. 14. 15 is hardly to be read **הַלּוּם** *here* (Targ.).

§ 124. The disjunctive or alternative question is put by **כִּי** in first clause, and **אָם** or **וְאָם** in second. Jos. 5. 13 **הַלֹּנוּ אַתָּה אָם לְצַדִּינוּ** *art thou for us or for our enemies?* 1 K. 22. 15 **הַגִּילְךְ אָם נַחֲלֵל** *shall we go or forbear?* Or if neg. by **אָם אֵין** if **אָם** be in the first clause (or **אֵין** if **אָם** in second clause), Gen. 27. 21 **הַאֲתָּה זֶה בְּנֵי אִסְמָלָא** *art thou my son or not?* (cf. § 7 c). Ex. 17. 7 **כִּי יִשְׁאַלְתָּךְ אָם אֵין** *is Je-*

in our midst *or not?* Nu. 13. 20.—Gen. 17. 17, Jud. 9. 2; 20. 28, 1 K. 22. 6, 15, 2 K. 20. 9 (§ 41 c), Am. 6. 2, Is. 10. 9, Jer. 2. 14; 18. 14, Job 7. 12.—2 S. 24. 13, Jo. 1. 2, Job 11. 2; 21. 4; 22. 3, cf. Pr. 27. 24. The second half of the alternative is often merely the first in a varied form. Nu. 11. 12, Job 8. 3; 22. 3. Gen. 37. 8, Jud. 11. 25, 2 S. 19. 36.

§ 125. The indirect interrogation is made just as the direct, with no effect upon the tense. Gen. 8. 8 לְרֹאַת הַקָּלֵי to see whether the waters were abated. 21. 26 לֹא הִפְרִים to know whether ye love. Gen. 24. 21 יְדֻעַת מִי עֲשָׂה I do not know who did it. Deu. 13. 4 לְדֹעַת הַיּוֹשֶׁבָם אֲהָבָים to know whether ye love. Gen. 42. 16; 43. 7, 22, Jud. 3. 4; 13. 6, 1 S. 14. 17, 1 K. 1. 20. Exx. of disjunctive sent., Gen. 37. 32, Ex. 16. 4, Nu. 11. 23, Deu. 8. 2, Jud. 2. 22.—In the simple indirect sent. אָם occurs (after to see, inquire, &c.), 2 K. 1. 2, Jer. 5. 1; 30. 6, Mal. 3. 10, Lam. 1. 12, Ezr. 2. 59, Song 7. 13.

§ 126. The answer is usually made by repeating part of the question, or by the use of some word suggested by it. Gen. 29. 6 שָׁלוֹם לוּ... הַשָּׁלוֹם is he well? ... well. 24. 58 אַלְכָי... הַתְּלִבִּי... wilt thou go? ... I will go. 1 S. 26. 17 קֹלִי... הַקּוֹלֶךָ זה בְּנִי... is it thy voice, my son? it is my voice. Gen. 27. 24 אַתָּה זה בְּנִי... אַנְּכִי art thou my son? I am! 2 S. 9. 2 עֲבָדֶךָ... הַאֲתָּה צִבְאָה art thou Ziba? thy servant! Jud. 13. 11, 1 S. 17. 58; 23. 11, 12, 2 S. 2. 20; 9. 6; 12. 19, 1 K. 21. 20.

To הָיָשׁ is there? &c., the pos. reply is יִשׁ, 2 K. 10. 15 (וְיִשׁ begins the next clause, § 132, R. 2), Jer. 37. 17; and the neg. אַין, Jud. 4. 20. The neg. reply to הָעָדָה is there any more? is אַפְּסָה no more, Am. 6. 10, cf. 2 S. 9. 3. The neg. reply to a simple question may be לֹא no, Jud. 12. 5, Hag. 2. 12, 13. In Jos. 2. 4 כן = yes, and Gen. 30. 34 חַנּוּ = well, yes (cf. Ar. 'inna in the story Kos. Aghani, pp. 13, 14). In

the reply the word that takes up the point of the question usually stands first, being emphatic. Gen. 24. 23; 27. 19, 32; 29. 4, 1 S. 17. 58.

Interrog. sentences are made also by interr. pron. (§ 7, and the exx.), and by various particles. See Rem. 6.

Rem. 1. The disjunctive question very rarely has **וְ** in second clause, Nu. 13. 18; sometimes **וְ** in Job 16. 3; 38. 28, 31, Mal. 1. 8, Ecc. 2. 19; and sometimes simple **וּ** Job 13. 7; 38. 32.

Rem. 2. In animated questions particles of interr. are sometimes accumulated, Gen. 17. 17 or shall Sarah—shall one go years old bear? Jud. 14. 15, Ps. 94. 9; or repeated 1 S. 14. 37; 23. 11; 30. 8, 2 S. 5. 19.

In Job 6. 13, Nu. 17. 28 the double **הָנָם** seems = *nonne?* In Nu. үִתְּמַנֵּן means *we are finished dying* = *are all dead* (Jos. 4. 11, 1 S. 16. 11, 2 S. 15. 24), therefore: *are we not dead to a man?* (cf. v. 27). If **הָנָם** were a stronger form of **וְ**, the sense would be: *are we to die (have died) to a man?* but such a meaning of **הָנָם** does not suit Job 6. 13.

Rem. 3. In the forms **הֲלֹא בַּי** *is it that?* **הֲבַי** *is it not that?* **בַּי** adds force to the question. 2 S. 9. 1; 13. 28, Job 6. 22, cf. Deu. 32. 30. Sometimes **הֲבַי** vividly posits a fact as ground for a real or supposed inference. Gen. 27. 36 *is it that they called his name Jacob?* = *well has he been called*, &c.; 29. 15, cf. 1 S. 2. 27, 1 K. 22. 3.

Rem. 4. The interrogation often co-ordinates clauses when other languages would subordinate; Is. 50. 2 *why am I come and there is no man?* = *why, when I am come, is there, &c.* 2 S. 12. 18, 2 K. 5. 12, Is. 5. 4, Am. 9. 7, Job 4. 2, 21; 38. 35.

Rem. 5. The form of question is much used as a strong expression of declinature, repudiation of an idea, or depreciation of a consequence. Gen. 27. 45, 1 S. 19. 17, 2 S. 2. 22; 20. 19, 1 K. 16. 31, 2 Chr. 25. 16, Ecc. 5. 5.

Rem. 6. Some other interrog. particles:

(a) *Why?* **לְפָה**, **לְפָה**, **לְפָה**; **לְמָה**, **לְמָה**; **וּמְרוּעַ**, **מְהֻעַד**; **רְמִיתָנִי** 17. 1 S. 19. *why* not **לְפָה** **כֶּבֶת** **רְמִיתָנִי** 17. **מְהֻעַד** **לֹא**, **לְפָה** **לֹא**? — *why hast*

thou cheated me thus? Gen. 12. 18. **למה לא חנַתְתָּ לִי?** *why didst thou not tell me?* 1 S. 26. 15, 2 S. 16. 17; 19. 26. Ex. of מרוּעַ Gen. 26. 27; 40. 7, Ex. 2. 18, 1 S. 20. 2; with neg. 2 S. 18. 11, Job 21. 4.—Ex. of **למה** *why?* Gen. 27. 45, Ex. 32. 11, Nu. 20. 4, Jud. 12. 3, 1 K. 2. 22. See Rem. 7.

Like the pronouns, **למה** is often strengthened by **נון** (but not **מדוע**). Gen. 18. 13 **למה נָהָזַקְתָּ ש'** *wherefore did Sarah laugh?* Gen. 25. 22, 32, Ex. 5. 22, 2 S. 18. 22; 19. 43, Job 27. 12, cf. Jud. 18. 24, 1 K. 21. 5, 2 K. 1. 5. See Rem. 8.—The simple **מה** or **על מה** and the like are often used in the same sense, Nu. 22. 32, Is. 1. 5, Jer. 9. 11, Job 13. 14, and all these interr. particles are used as words of remonstrance, surprise, &c., and as interjections.

(b) *Where?* (cons. of אֵין, אֵין זֶה, אֵין אָנוֹ, &c.; *whither?* אֵין הַכְּלָל אֲחִיךְ? אֵין מָוֹה, מָאוֹן? אֵין זֶה, אָנוֹ? *whence?* Gen. 4. 9 **אֵין אָנוֹ** *where is Abel?* Deu. 32. 37, 1 S. 26. 16. With suff. Ex. 2. 20 **אֵין זֶה** *where is he?* &c. Gen. 3. 9, Is. 19. 12, Mic. 7. 10, Nah. 3. 17.—Gen. 19. 5 **אֵין הָאָנָשִׁים** *where are the men?* 18. 9; 22. 7; 38. 21, Jud. 9. 38, 2 S. 17. 20, 2 K. 2. 14.—Ex. of **אֵין מָה** *where?* Gen. 37. 16, 2 S. 9. 4, Is. 49. 21.—Ex. of **אֵין מָאוֹן** *whence?* Gen. 42. 7; 29. 4, Nu. 11. 13, Jos. 2. 4, Jud. 17. 9, Is. 39. 3, Job 1. 7, Ps. 121. 1.—Ex. of **אֵין מָה** *whence?* Gen. 16. 8, Jud. 13. 6, 1 S. 25. 11, 2 S. 1. 3, 13.—Ex. of **אֵין אָנוֹ** *whither?* Gen. 16. 8; 37. 30, 2 S. 2. 1, Is. 10. 3; cf. 1 K. 22. 24.

(c) *How?* (by **בַּמָּה**? Gen. 15. 8); *how not?* **אֵיךְ;** *אֵיךְ בַּמָּה פִּרְמַת ש' *how dost thou know that Saul is dead?* 2 S. 1. 14 *how not?* Deu. 18. 21, Jud. 20. 3, 1 K. 12. 6, 2 K. 17. 28, Ru. 3. 18. These particles are used in remonstrance, Gen. 26. 9, Jer. 2. 23; repudiation or refusal, Gen. 39. 9; 44. 8, 34, Jos. 9. 7; the expression of hopelessness, &c., Is. 20. 6. The form **אֵיכָה** *how!* usually raises the elegy, Is. 1. 21, Lam. 2. 1; 4. 1; but also **אֵיךְ**, 2 S. 1. 19, 25, 27.*

(d) *How many?* **בָּמָה יִמְיֹר שְׁנֵי חַיִּים?** Gen. 47. 8, 1 K. 22. 16, Zech. 7. 3, Job 13. 23. Also *how much?* Zech. 2. 6; *how long?* Job 7. 19, Ps. 35. 17; *how often?* Job 21. 17, Ps. 78. 40, 2 Chr. 18. 15.

Rem. 7. The form **למה** is generally used before words

beginning with any of the letters **אָהָעַ**, in order to avoid the hiatus, see the ex. Rem. 6 a. There are some exceptions, e.g. 1 S. 28. 15, 2 S. 2. 22; 14. 31, Jer. 15. 18, Ps. 49. 6.

Rem. 8. The particle **אִיְפָנָא** is likewise used to strengthen the question *who?* or *where?* &c. Gen. 27. 33, Ex. 33. 16, Jud. 9. 38, Hos. 13. 10, Is. 19. 12; 22. 1, Job 17. 15; 19. 23.

NEGATIVE SENTENCE

§ 127. The neg. particles are **לֹא**, **אֵין**, **אֲלֹא**, *not*, *there is*, *was*, *not*, **כִּי** *lest*, *that not*, **טֹרֶם** *not yet*, **אַפָּס** *no more*, *not* (with infin.), and some others, chiefly poetical.

(a) The neg. **לֹא** is used in objective statements and in commands. Gen. 45. 1 and J. *was unable* to restrain himself. 3. 1 **לֹא תִּאֱכַל** **מִכֹּל** **עֵץ** **הַגָּן** **וְ** *ye shall eat of no tree of the garden*. On neg. interrog. cf. § 123.—The particle **אֲלֹא** is the subjective neg., used sometimes in commands, oftener in dissuasion, deprecation, expression of a wish, &c. (see Juss. § 63). Gen. 19. 7 **אֲלֹא נָא** **אַחֲרֵי** **תִּשְׁעַרְיוּ** *do not my brethren do wrong*, cf. v. 8. Gen. 43. 23, 1 S. 17. 32; 26. 20, 2 K. 18. 31, Jer. 7. 4; 9. 22, Ps. 51. 13.

The usual place of the neg. is before the verb, but it may be placed before the emphatic word in the neg. clause. Gen. 45. 8 **לֹא אַתָּם** **שְׁלַחְתֶּם** **אֶתְךָ** *it was not you that sent me*. Gen. 32. 29, Ex. 16. 8, 1 S. 2. 9; 8. 7, Nu. 16. 29, Neh. 6. 12, 1 Chr. 17. 4.

Both **לֹא** and **אֲלֹא** are used only with perf. and impf., cf. e.g. Is. 5. 27. On imper. with neg. § 60; ptcp. § 100 d; infin. § 95.

On mode of expressing *no*, *none*, cf. § 11, R. 1 b.

(b) The particle **אֵין** is a noun which embraces the idea of *to be*, *being*, meaning therefore *not-being* (opposite of **יְשָׁאָה** *being*), i.e. *there is*, *was*, *not*. Its natural place is before the word (noun or pron.) which it denies, and in cons. state.

Gen. 20. 11 **אֵין יְרָאָת אֶ בְּפִקְדָּם הַזֹּה** *there is not the fear of God, &c.* Gen. 37. 29; 39. 11; 41. 8, Nu. 14. 42, Jud. 21. 25. The word denied may stand for emphasis before **אֵין**, in which case the neg. is properly in the abs. in apposition. Gen. 2. 5 **וְאָדָם אֵין לְעָבֵד** *and man was not to till.* 2 K. 19. 3 **וְלֹכֶד אֵין לְלִידָה** *there is not strength to bring forth,* Nu. 20. 5. But the cons. form, being now habitual, mostly remains in any place except at the end of a clause. Gen. 40. 8 **וְפָתָר אֵין אֲתָּה** *there is no interpreter of it;* 37. 24; 47. 13, Jer. 30. 13, Pr. 30. 27.—Mic. 7. 2 **וְיָשָׁר בְּאָדָם אֵין** *one upright among men there is not.* Ex. 17. 7; 32. 32, Lev. 26. 37, Jud. 4. 20; 9. 15, 1 S. 10. 14, 1 K. 18. 10.

When pers. pron. is subj. it appears as suff. Ex. 5. 10 **אָיְנָנִי נָתַן לְכֶם תְּבַנָּה** *I will not give you straw.* 2 K. 17. 26 **אָיְנָם יְדַעַּתָּם** *they do not know.* Gen. 20. 7; 31. 2; 39. 9, Jud. 3. 25, Jer. 14. 12. So when existence is denied absolutely, Gen. 5. 24 **וְאִינָנָנוּ** *and he was not,* Jer. 31. 15; but a subst. is put in *casus pendens*, and resumed by suff., Gen. 42. 36 **וְיָסַף** *J. is not;* cf. v. 13; 37. 30. With a clause, Gen. 37. 29 **אֵין יוֹסֵף בְּבֹרֶךְ** *Jos. was not in the pit.* 44. 31, Nu. 14. 42.

(c) The telic neg. **פֶּן** *that not, lest*, is usually joined to impf. and prefixed immediately to the verb. It expresses the *motive* of action in previous clause, and hence is much used: 1. After imper. (juss., coh.) and neg. clause. Gen. 3. 3 **לَا תְגַעַו בָּו פֶּן־תִּמְתַּחַתְּנָה** *ye shall not touch it lest ye die.* 19. 17; 38. 23, Ex. 5. 3, Jud. 18. 25, 2 S. 1. 20, Is. 6. 10. 2. After words of *fearing*, expressed or understood. Gen. 32. 12 **וְהַפְּנֵי פֶּן־יָבוֹא וְהַפְּנֵי** *I fear him lest he come and smite me,* 26. 7, 9. Gen. 3. 22 **וְעַתָּה פֶּן־יִשְׁלַח יְדָוָה** *Frequently in this sense after **כִּי אָמַר** to say, think.* Gen. 38. 11 **פֶּן־יִתְּמֹתָה גַּם הַוָּא** *for he thought, Lest he die too,* 31. 31; 42. 4, Nu. 16. 34, Deu. 32. 27.—Also after *beware*, Gen. 31. 24 **הַשְׁמֵר לֹה פֶּן־תְּבַרֵּבָר** *beware not to speak;* 24. 6, Deu. 4. 23,

and often in Deu.—Sometimes in the sense of Lat. *ne* in an independent sent., Ex. 34. 15 בְּרִית פָּנִיתְכָּרֶת *ne ineas pactum.* Is. 36. 18, Jer. 51. 46, Job 32. 13 *say not!*

(d) The neg. טַרְמָה *not yet* is usually joined to impf. even when referring to the past. Gen. 19. 4 טַרְמָה יָשְׁכְּבּוּ *they were not yet lain down.* Gen. 2. 5; 24. 45, Ex. 10. 7, Jos. 2. 8, 1 S. 3. 3 (in v. 7 rd. perhaps יָדַע).—The word אֲפֵס (אֲפֵס *to be done*) means ceasing, being done, no more, nothing. Is. 5. 8 עַד אֲפֵס מָקוֹם *till there be no more place.* 2 S. 9. 3 הָאֲפֵס עוֹד אֲיַשׁ *is there none still remaining?* Am. 6. 10 הָעֻד עַמְּדָה *are there any still there? no more!* With prep. Is. 52. 4 *for nothing*, 40. 17 *of nothing.* Cf. Is. 45. 14; 46. 9, Pr. 26. 20 (prep.). In Zeph. 2. 15, Is. 47. 8, 10 אֲפֵס has junctive vowel (not suff.), I am, and none besides (me).

§ 128. The double neg. adds force to the negation. Zeph. 2. 2 בְּטַרְמָה לֹא יָבוֹא before it does not come. Ex. 14. 11 הַמְּבָלִי אֵין קָבָרִים is it because there are no graves (מִן is causative), 2 K. 1. 3, 6, 16. The prep. מִן away from, so as not to be, &c., has neg. force, and is often joined with pleonastic אֵין. Is. 6. 11 מִאן יוֹשֵׁב so that there shall be no (= without) inhabitant, Is. 5. 9; Jer. 4. 7. Cases like Is. 50. 2 מִאן מָקוֹם, מִאן מִים are different: from there being (because there is) no water, &c., comp. Rem. 5. The text of 1 K. 10. 21 is not above suspicion, owing to use of לֹא with ptcp. (2 Chr. 9. 20 omits לֹא).

Rem. 1. The neg. לֹא is used as privative in forming compounds: (a) with nouns, לֹא אֱלֹהִים a *no-god*, Deu. 32. 21, cf. v. 17; לֹא אָישׁ (one) *not-man*, Is. 31. 8; זָעַם לֹא (what is) *not-wood*, Is. 10. 15; לֹא דָבָר a *no-thing*, Am. 6. 13, cf. Hos. 1. 9; 2. 25. (b) With adj., as לֹא חָכָם *unwise*, Hos. 13. 13, לֹא חָסִיד *impious*, Ps. 43. 1, cf. Pr. 30. 25 *not-strong*, 2 K. 7. 9.—With prep. בְּלֹא *without*, Nu. 35. 22, 23 (inf.), Ez. 22. 29, cf. Isa. 55. 1, 2, Lev. 15. 25.—Job 26. 2 לֹא נִתְּנָה

the *not-strength, strengthless, abstract noun for adj. (or to be resolved into לֹא)*, Is. 5. 14.

Rem. 2. The neg. **לֹא** with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Is. 2. 9 וְאַל־תִּשְׁאַל לָהֶם and thou canst not forgive them. Jer. 46. 6, Ps. 41. 3; 50. 3; 121. 3; 141. 5, Job 5. 22; 20. 17, Pr. 3. 25, Song 7. 3, cf. the strong ex. Ps. 34. 6. In strong deprecation with **לֹא** the verb is occasionally suppressed or deferred to a second clause, 2 S. 13. 12 אַל־אֲחֵינוּ don't! my brother, v. 25 אַל־בְּנֵינוּ nay! my son. Gen. 19. 18, Jud. 19. 23, 2 S. 1. 21, 2 K. 4. 16, Ru. 1. 13, Is. 62. 6. In other cases the verb has to be supplied from the previous clause, Am. 5. 14 seek good **עֵדוּת** and not evil! Jo. 2. 13, Pr. 8. 10; 17. 12. The word is used absolutely, in depreciation of something said, 2 K. 3. 13, Gen. 33. 10. —2 K. 6. 27 אַל־יִשְׁעֵךְ ' perhaps, if Je. help thee not! For **לֹא** i S. 27. 10 rd. אַל־כִּי (Sep.) or נִזְנִית whither? — In composition **לֹא** is little used, Pr. 12. 28 אַל־מוֹת not-death, immortality.

Rem. 3. The particle **אֵין** frequently forms abbreviated circums. clauses, as **אֵין מִסְפֵּר** (there is) *no number, without number, countless*, § 140. In this sense **לֹא** in poetry, 2 S. 23. 4 לֹא עֲבוֹת a morning *without clouds*; Job 10. 22 *without order*, 12. 24; 38. 26, Ps. 59. 4; in prose, 1 Chr. 2. 30, 32 לֹא בְּנִים childless. — Ps. 135. 17 the stronger **וְאֵין**, 1 S. 21. 9, cf. Job 9. 33.—From the semiverbal force of **אֵין** a late writer can say אֵין אֲתִיכֶם, Hag. 2. 17. In two passages, Jer. 38. 5, Job 35. 15, **אֵין** seems used with finite verb.—A contracted form is **אֲנִי** in composition, 1 S. 4. 21 אִיְדָבָבָן not-glory, inglorious, Job 22. 30 אִיְדָנָקִי not innocent. This is the usual form of neg. in Eth. On **לֹא** **אֵין** with inf. § 95.

Rem. 4. The form **פִּידִישׁ** occurs owing to the verbal force of **שׁ**, Deu. 29. 17, 2 K. 10. 23. With *perf.* **בָּ** expresses what is feared *may have happened*, 2 K. 2. 16; 10. 23, 2 S. 20. 6.

Rem. 5. In Poetry. **בְּלֹא יִמְرֹא** = **בְּלֹ** not, Hos. 7. 2 and they say not. 9. 16, Is. 14. 21; 26. 10, 11, 14, 18. Often with niph. of **טוֹמֵן**, Ps. 10. 6; 16. 8; 21. 8, &c. With inf.

Ps. 32. 9 בְּלִ קָרֹב (when) *there is not coming nigh* (they do not come)—**לֹא** = **בְּלִי**—or אֵין = **בְּלִי**. With finite vb. Is. 14. 6, Hos. 8. 7; 9. 16 (Cod. Petrop. בְּלִ), Job 41. 18 (once in prose, Gen. 31. 20). With adj. 2 S. 1. 21, בְּלִ מַשְׁחִית *un-anointed*, Hos. 7. 8 ptcp., Ps. 19. 4. With noun = *without*, Job 8. 11 בְּלִ יְמִים *without water*, 24. 10; 30. 8; 31. 39, Ps. 59. 5; 63. 2, Is. 28. 8.

With a preceding prep. Deu. 4. 42 בְּלִ רַעַת *without knowledge* (unawares), cf. Is. 5. 14, Job 38. 41; 41. 25.—מִבְּלִי *from lack of*, Deu. 9. 28 מִבְּלִי נִכְּלָה *from not being able*. Is. 5. 13, Hos. 4. 6, Lam. 1. 4. With another neg., cf. § 129 above.—In the same sense as מְאֵין *so that there is not*, Jer. 2. 15; 9. 9, Zeph. 3. 6. In other cases = *without* Job 4. 20; 6. 6; 24. 8.—The form בְּלִתִי once with adj., 1 S. 20. 26 *not clean*. With noun, Is. 14. 6 *without cessation*; suff. 1 S. 2. 2, Hos. 13. 4 *except me, thee*.

Rem. 6. The neg. without being repeated often exerts its force over a succeeding clause, 1 S. 2. 3, Nu. 23. 19, Is. 23. 4; 28. 27; 38. 18, Mic. 7. 1, Ps. 9. 19; 44. 19, Pr. 30. 3.

THE CONDITIONAL SENTENCE

§ 129. The conditional sent. is compound, consisting of two clauses, the former stating the supposition, and the second the result dependent upon it (the answer to the supposition). Conditional sentences may be nominal or verbal, or partly nominal and partly verbal. The apodosis, in particular, may assume many forms.

In conditional sentences the verbal form will be used which would have been used if the sentence had been direct. The verbal forms vary according as the mind presents to itself the condition as fulfilled and actual (perf.), or to be fulfilled, and merely possible (impf.). In ordinary speech the impf. is most common both in the protasis and apodosis, but the mind may present to itself the condition as realised, in which case the perf. is used. This happens particularly in animated speech, and in the higher style. And, naturally,

when the condition is conceived as realised and actual, the result depending on it may appear carried with it, so that two perfs. may be used.

The conditional particles are chiefly אִם if, *when, if, supposing that*, לֹא if; less common אָשֶׁר when, if, and if; neg. חַנּוּ אִם אֵין אִם לֹא if not, unless. These may be strengthened by other particles, גַם כִּי אִם גַם לֹא (גַם אִם rare, Eccl. 8. 17).

§ 130. (a) When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vav conv. perf. or simple impf. in apod., the impf. having any of the shades of sense proper to it (§ 43 seq.). The impf. must be used in apod. when the verbal form cannot stand first in the clause, as in a neg. sent., or when apod. precedes the protasis, cf. Am. 9. 2-4.—Jud. 4. 8 אִם תָּלַכְתִּי עָמֵד וְהַלְכָתִי וְאִסְלָא תָּלַכְתִּי לֹא אַלְכָתִי if thou wilt go with me I will go, but if thou wilt not go with me I will not go. 2 K. 4. 29 if thou meetest anyone thou shalt not salute him. Gen. 18. 28 לא תִּמְצָא־אִישׁ לֹא תִּבְרְכָנָנוּ if thou findest anyone thou shalt not bless us. 13. 16 לא אֲשַׁחֵית אִסְּאָקְצָא I will not destroy if I find. 13. 16 לא תִּמְלַחַת מַשְׁלַח if one could count the dust, thy seed also might be counted. Of course a ptcp. may take the place of impf., Gen. 43. 4, 5 אִשְׁרִישָׁה מַשְׁלַח if thou wilt let go our brother we will go down, but if thou wilt not let him go, &c. Gen. 24. 42, Ex. 8. 17, Jud. 6. 36, 37, 1 S. 19. 11. So without יְשַׁׁעַ Deu. 5. 22, Jud. 9. 15; 11. 9, 1 S. 6. 3; 7. 3, 1 K. 21. 6, 2 K. 10. 6. But the prot. may be a purely nominal sent., and the apod. may take almost any form; 1 K. 18. 21 if יְהֹוָה הָאֱלֹהִים לְכִי אֶחָדו if Jehovah be God, follow him; Ex. 7. 27 if אַתָּה הִנֵּה אָנֹכִי נִגְתָּה if thou refuse, behold, I will smite. Gen. 42. 19; 44. 26, Ex. 1. 16; 21. 3, Jos. 17. 15, Jud. 6. 31, 2 K. 1. 10; 10. 6, Mal. 1. 6.

(b) Perf. in prot.—The mind may conceive or imagine the condition as realised and actual, in which case perf. stands in prot. with the same apod. as in (a): Jud. 16. 17 אִם גָּלַחְתִּי וְסַרְפֵּה if I be shaved my strength will depart; 2 S. 15. 33 אִם עֲבֹרֶת אַתִּי וְהִיא עַלְיִ לְמַשָּׁא if thou go on with me thou shalt be a burden to me. Comp. Gen. 43. 9 with 42. 37. Deu. 32. 41, 2 K. 7. 4, Is. 4. 4; 16. 12, Mic. 5. 7, Jer. 14. 18; 23. 22; 37. 10; 49. 9, Obad. 5, Job 7. 4; 10. 14; 11. 13; 21. 6, Ru. 1. 12. Comparison of cases like Lev. 13. 53, 56, 57 shows that the use of perf. or impf. is merely a matter of mental conception. Comp. Lev. 17. 4 with 9, Num. 30. 6 with 9. Job 17. 13, 14. Probably the difference of use had become a mere matter of style, although the perf. has in it something more forcible and lively. Cf. Job 31 throughout.

In many cases the supposition refers to an actual past fact anterior to the speaker's position, or to the main action spoken of; or refers to something which shall have come to light through inquiry or inspection. In all such cases the *perf.* will be used in the protasis. 1 S. 26. 19 אִם יָקַיְתָּךְ בָּרָח if Je. has set thee on, let him smell an offering (=if it be Je. that has); Jud. 9. 19 אִם בָּאָמָת עֲשִׂיתָם שְׁמַחוֹ if ye have dealt justly, rejoice. Ex. 22. 1, 2 אִם זְרַחַת הַשְׁמָשָׁה if the thief be found in the act . . . if the sun have risen, &c. Deu. 17. 2, 3 . . . כִּי וּמְצַא אָוֶשׁ אָשָׁר וַעֲשָׂה if a man be found who does evil . . . and has gone and served (having gone). With Ex. 22. 2 cf. 21. 36 (אָוֶן). Lev. 4. 23; 5. 1, Nu. 5. 19, 20, 27; 15. 24; 22. 20, Deu. 22. 20, 21, 1 S. 21. 5, Is. 28. 25, Am. 3. 3, 4; 7. 2, Ps. 41. 7; 44. 21; 50. 18, Job 8. 4; 9. 15, 16; 31. 5, 9, 21, 24, 33; 34. 32.

Narratives of past frequentative actions are also often introduced by אִם with perf. (§ 54, R. 1). Gen. 38. 9, Nu. 21. 9, Jud. 2. 18; 6. 3. More rarely אִם and impf., Gen. 31. 8, Ex. 40. 37.

(c) The protasis is often of considerable length, and has a tense-secution within itself which must be distinguished from the apod. of the whole sentence. This tense-secution is the usual one. Gen. 28. 20 אִם יְהִי א' עַפְדֵי וּשְׁמָרֵנוּ if God will be with me, and keep me, and give me, and I return . . . then shall Je. be my God. Deu. 13. 2 כִּי יִקּוּם נָבִיא וַיְנַתֵּן אֹתָהּ וּבָא הָאֹת . . . לֹא תִּשְׁמַע if a prophet shall arise and give a sign, and the sign come true . . . thou shalt not listen. Nu. 5. 27 אִם נִטְמָאָה וְתִּמְעַל if she has been defiled and trespassed . . . then shall come, &c. Gen. 43. 9 (secution of fut. perf. of imagination is that of impf., § 51, R. 2); 46. 33, 34, Jud. 4. 20, 1 S. 1. 11; 12. 14, 15; 17. 9, 2 S. 15. 34, 1 K. 9. 6; 11. 38; 12. 7.

Rem. 1. Additional exx.—מִן and impf. in prot., with vav perf. in apod.: Gen. 24. 8; 32. 9, Ex. 13. 13; 21. 5, 6; 21. 11, Nu. 21. 2, Jud. 14. 12, 13; 21. 21, 1 S. 12. 15; 20. 6, 1 K. 6. 12; coh. after מִן Job 16. 6. With impf. in apod.: Gen. 30. 31; 42. 37, Ex. 20. 25, 1 S. 12. 25, 1 K. 1. 52, Is. 1. 18–20; 7. 9; 10. 22, Am. 5. 22; 9. 2–4, Ps. 50. 12. With כִּי in prot.: Gen. 32. 18; 46. 33, Ex. 21. 2, 7, 20, 22, 26, 28; 22. 4, 6, 9, Deu. 13. 13; 15. 16; 19. 16 seq., Josh. 8. 5, 1 S. 20. 13, 2 S. 7. 12, 1 K. 8. 46, 2 K. 18. 22, Jer. 23. 33, Hos. 9. 16, Ps. 23. 4; 37. 24; 75. 3, Job 7. 13. With שֶׁרֶץ, Lev. 4. 22, Josh. 4. 21, 1 K. 8. 31.—Various forms of apod.: Gen. 4. 7; 24. 49; 27. 46; 30. 1; 31. 50, Ex. 8. 17; 10. 4; 33. 15, Jud. 9. 15, 1 S. 19. 11; 20. 7, 21; 21. 10, Is. 1. 15; 43. 2, Jer. 26. 15, Ps. 139. 8. Ex. 8. 22 (לֹא in prot.).

Rem. 2. Impf. with simple vav in apod. is less common, Gen. 13. 9, Josh. 20. 5.

Rem. 3. The prot. is often strengthened by inf. abs., but only with מִן and impf., not with כִּי nor with perf. Ex. 21. 5; 22. 3, 11, 12, 16, Nu. 21. 2, Deu. 8. 19, Jud. 11. 30, 1 S. 1. 11; 20. 6, 7, 9, 21 (§ 86). So with הַנִּזְנִית Is. 54. 15. The מִן may be strengthened by כִּי.—Inf. abs.

with perf. after **אָלֶה** 1 S. 14. 30.—The apod. is also many times strengthened by **כִּי**, Is. 7. 9, Jer. 22. 24.

Rem. 4. Instead of the natural calm apod. with vav perf. or impf. the more animated perf. (of certainty, § 41) may occur, expressing the immediateness or certainty of the result; 1 S. 2. 16 **וְאַמְדָלָא לְקֹחַתִּי** and if not, *I will take it.* Nu. 32. 23, Jud. 15. 7, Job 20. 14, Ps. 127. 1. Comp. vav conv. impf., Ps. 59. 16, Job 19. 18. Two perfs. Pr. 9. 12; with **בְּאֵשׁ** Gen. 43. 14, Est. 4. 16; cf. Mic. 7. 8.—Cases like Nu. 16. 29, 1 S. 6. 9, 1 K. 22. 28 are different, being elliptical. 1 S. 6. 9 if it go up by Beth. **הַוָּא עֲשֵׂה** *he has done it* = ye shall know that *he*, &c.; cf. next clause.

Rem. 5. The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb if emphatic, and oftener with **אָם** than **כִּי**. In the casuistry of the Law (P) the *subj.* curiously precedes the particle in the principal clause. Lev. 4. 2 **נֶפֶשׁ בִּרְכַּתְּפָא**, Lev. 5. 1, 4, 15; 7. 21; 12. 2; 13. 2 and often; Num. 9. 10; 27. 8; 30. 3, 4; cf. Ez. 14. 9, 13; 18. 5, 18; 33. 2, 6, 9. In subordinate clauses the usual order is found, Lev. 13. 42, &c. Comp. the older order Ex. 22. 4, 5, 6, 9, 13, and often; but cf. Is. 28. 15, 18, 1 K. 8. 37, Ps. 62. 11. In the group of Laws Ex. 21 seq. the principal supposition is made by **כִּי** and the subordinate details follow with **אָם** or **וְאָם**, Ex. 21. 2-5, 7-11, &c.

§ 131. Hypothetical sent.—Actions not realised in the past, or considered not realisable (or unlikely) in the pres. or fut. may be made the subject of supposition. In this case **לוֹא** (**לֹא**) *if not, unless*, are used. (a) In the case of past actions the perf. stands both in prot. and apod. (§ 39 d). Jud. 13. 23 **לֹא לְקַחַתָּנוּ** *if he had wished to kill us he would not have taken*, 8. 19; Gen. 31. 42 **לֹא לִי אֶלְيָהִי אָבִי הִי** *unless the God of my father had been for me, surely thou hadst sent me away empty*, 43. 10.—Nu. 22. 33 (rd.), Jud. 14. 18, 1 S. 14. 30 (apod. interrog.); 25. 34, 2 S. 2. 27, Is. 1. 9, Ps.

94. 17; 119. 92 (both nominal prot.); 106. 23. Nu. 22. 29 may be opt., or, *if there had been . . . I would have slain*. See Opt. sent.

(b) When supposition refers to pres. or fut. the apod. is usually impf., 2 S. 18. 12 **לֹא אָנֹכִי שְׁקֵל . . . לֹא-אָשַׁלֵּח יְדִי** if *I weighed 1000 shekels on my palms I would not put forth my hand*, 2 K. 3. 14; Deu. 32. 29 **לֹא חִכְמָו וְשִׁבְלוּ** if *they were wise they would perceive this*, Job 16. 4; Mic. 2. 11, Ps. 81. 14. 2 S. 19. 7 (nominal prot. and apod.).

Rem. 1. Ez. 14. 15 **לֹא = אֶם**, just as **אֶם = לֹא** Ps. 73. 15.—Ps. 44. 21 perhaps, *if we forgot would he not search?* Job 10. 14. Gen. 50. 15 **לֹא** impf., of action feared but deprecated. Deu. 32. 27 **לֹא** impf. in prot. may be action generalised in past, or extending into pres. Ps. 124. 1, 2 seems to approach the Ar. *laula, but for* with a noun; at anyrate the rel. here is not a conj. as in Aram. *ellu lo d, unless that*.

Rem. 2. The **עֲתָה** in the apod., originally temporal, have become often merely logical. Both are good, Gen. 31. 42; 43. 10, 2 S. 2. 27, cf. Job 11. 15. 16, Pr. 2. 5. The **כִּי** strengthens, Job 8. 6; but in some cases this **כִּי** seems resumption of **כִּי** of oath, 1 S. 25. 34, 2 S. 2. 27. This kind of apod. occurs with no formal prot., the prot. having to be supplied from the connection; e.g. after neg., 1 S. 13. 13 *thou hast not kept*; (*if thou hadst*) *then he would have established*; or an interr., Job 3. 13 *why breasts that I should suck?* (*if not*) *then I should have lain down*; or a gerundive inf., 2 K. 13. 19 *percutiendum erat sexies, then thou wouldst have smitten* Aram. Ex. 9. 15, Job. 13. 19. This kind of apod. with **כִּי עֲתָה, כִּי אָז, כִּי** is common in Job.

§ 132. What is equivalent to a cond. sent. often occurs without any cond. particle. (a) An idiomatic sent. of this kind is made by vav conv. perf. both in prot. and apod. This is chiefly in subordinate clauses. Gen. 44. 22 **רֹצֶב אֶת-אָבִיו וְמֵת** *if he leave his father he will die* (lit., and he

will leave, and he will die). Ex. 4. 14 וְרָאָה וְשִׁמַּח בְּלֹבֶד when he sees thee he will be glad in his heart. Gen. 33. 13; 42. 38; 44. 4, 29, Ex. 16. 21, Nu. 14. 15; 23. 20, 1 S. 16. 2; 19. 3; 25. 31, 2 S. 13. 5, 1 K. 8. 30; 18. 10 (if they said No, he took an oath of them), 2 K. 7. 9, Is. 21. 7, Jer. 18. 4, 8; 20. 9, Pr. 3. 24. This vav perf. may have any of the senses proper to it, e.g. frequentative, Ex. 16. 21; 33. 10, 1 S. 14. 52, 1 K. 18. 10, Jer. 20. 9.—Of course if vav cannot be joined to the verb, impf. will be used in either clause, Nu. 23. 20 וַיּוּבְרַךְ if he blesses I cannot reverse it; 2 K. 18. 21 וְלֹא אֲשִׁיבֵנִה on which if one lean it goes into his hand. Deu. 22. 3, 1 S. 20. 13, Jos. 22. 18, Is. 29. 11, 12, Prov. 6. 22 (no and in apod.). More vigorously an imper. for second perf., 1 S. 29. 10.

(b) Two corresponding imper. often form a virtual cond. sent., Gen. 42. 18 זֹאת עֲשֵׂו וְחִיוּ this do and live (if ye do, ye shall), Is. 8. 9 הַתְּאַזְרוּ וְהִתְהַזֵּה though ye gird yourselves ye shall be broken. Juss. or coh. may take place of imp., Gen. 30. 28, Is. 8. 10. Two juss. are less usual, Ps. 104. 20: 147. 18, Job 10. 16; 11. 17, cf. Is. 41. 28.

Rem. 1. In the case of two imper. of course both are expressions of the will of the speaker; he wills the first and he wills the second as the consequence of the first. Similarly in the case of two jussives (§ 64 seq.). It is only to our different manner of thought that a condition seems expressed.

Rem. 2. Such words as אֲשֶׁר *he*-*who*, *whoever*, מִי, מִאֲשֶׁר *whoever*, and similar phrases form virtually conditional sentences, Jud. 1. 12; 6. 31, Mic. 3. 5. And the conj. *and* without any particle may introduce a cond. sent., e.g. with יֵוּשׁ 'עַפְנֵנוּ if then Je. be with us. So 2 K. 10. 15 יֵוּשׁ if it be (a larger accent should be on first יֵשׁ). Similarly the neg. וְלֹא if not, 2 S. 13. 26, 2 K. 5. 17.—Is. 6. 13 יְעוֹד בָּהּ if there be still in it a tenth. 2 K. 7. 19. Cf. 2 S. 19. 8 כִּי אִינְךָ זֶה וְאַנְחָנוּ מִחְשִׁים 9.

But in lively speech aided by intonation almost any direct

form of expression without particles may be equivalent to what in other languages would be a conditional. 1. Impf.—Hos. 8. 12 **נָחַשׂ בָּוּ** . . . **אָכַלְבָּו** *though I wrote . . . they would be considered*; so Is. 26. 10. Ps. 139. 18 **אִסְפְּרָם** *were I to count them*; 141. 5 *should the righteous smite*; 104. 22, 27–30, Jud. 13. 12, Pr. 26. 26; two impf. Song 8. 1. Coh., Ps. 40. 6 **אִגֵּידָה** *if I would declare*, Ps. 139. 8, 9, Job 19. 18. With the **הַנֶּה**, 1 S. 9. 7 *behold we will go* (= if we go), Ex. 8. 22. —Cf. Ps. 46. 4; 109. 25; 146. 4, Is. 40. 30.

2. Perf.—Am. 3. 8 **אָזִין שָׁגַן** *if the lion roars*. Job 7. 20 **חִטְמָתָהִי** *be it I have sinned*. Ps. 139. 18 *if I awake*. Pr. 26. 12 **רָאִיתָ** *seest thou*. Nu. 12. 14, Ps. 39. 12, Job 3. 25; 19. 4; 23. 10. With the **הַנֶּה**, 2 S. 18. 11, Hos. 9. 6, Ez. 13. 12; 14. 22; 15. 4. And if perf. naturally also vav impf., Jer. 5. 22, Ps. 139. 11. Ex. 20. 25, Job 23. 13, Pr. 11. 2. Two perf., Pr. 18. 22, Mic. 7. 8.

3. The ptcp.—Is. 48. 13 **קֹרְאָה אֲנִי** *if I call* they stand up. 2 S. 19. 8. Ptcp. with *art.* (or in consn.) *whoever*, 2 S. 14. 10, Gen. 9. 6, Ex. 21. 12, 16 and often. Frequently in Prov., e.g. 17. 13; 18. 13; 27. 14; 29. 21, &c. Particularly ptcp. with **כָל** *all*; 1 S. 2. 13, Ex. 19. 12, Nu. 21. 8, Jud. 19. 30, 2 S. 2. 23, 2 K. 21. 12. With the **הַנֶּה** 1 K. 20. 36, 2 K. 7. 2, Ex. 3. 13.

4. Inf. abs.—Pr. 25. 4, 5 **הַנֹּו סִינִים** *if dross be removed*, 12. 7. Inf. cons. with prep., Pr. 10. 25 (2 S. 7. 14, 1 K. 8. 33, 35). Ps. 62. 10 **בְּמַעֲנִים לִעְלֹת** *to go up* (or, *at going up* = if they are put) upon the balance.

THE OPTATIVE SENTENCE

§ 133. The *wish* may be expressed by impf. (juss., coh.), 2 S. 18. 32 **יְהִיוּ כָּנָעַר אִיבִּי אַדְנִי** *may the enemies of my lord be as that young man*. With or without **אָנָּא**, 2 S. 24. 14 **בְּפַלְחַה-הָנָא** *let us fall*; 1 S. 1. 23 **יְקֻם י' דְּבָרוֹ** *may Je. establish*. By imper., or part. (without cop.), Gen. 3. 14 **אָרוּר אַתָּה** *mayest thou be cursed*, Is. 12. 5 **זֹאת** *may this be known*. With omission of verb, Gen. 27. 13 *on me be thy curse!* 1 S. 25. 24, Ps. 3. 9.

§ 134. Opt. particles.—The common opt. part. is **לוֹ**, less usually **אָם**. The perf. or impf. will be used according to reference. Nu. 14. 2 **לְהִמְתַּנָּה בָּאָרֶץ מ'** *would we had died in the land of Egypt*; Nu. 20. 3, Jos. 7. 7. Is. 63. 19 **לֵיאָ קְרֻעַת שְׁמִים** *would thou hadst rend (i.e. wouldst rend,—perf. caused by the importunity. So 48. 18—hardly a real past).*—With impf., Gen. 17. 18 **לוֹ יָשָׁחַד וְחַיָּה O** that Ishmael might live; Job 6. 2 **לוֹ שָׁקוֹל בְּעֵשִׂי** *O that my trouble were weighed* (apod.). With imper., Gen. 23. 13; ptcp., Ps. 81. 14.—Ps. 139. 19 **אָם תִּקְטַּל רְשָׁע** *O that thou wouldst kill the wicked.* Ps. 81. 9; 95. 7; Pr. 24. 11.

§ 135. An interrog. sent. with **מי** *who?* expresses a wish. 2 S. 23. 15 **מִירִישָׁקָנִי מִים** *O that I had water to drink!* (lit., who will let me drink!). Ps. 4. 7 **מִירְאָנוּ טָב** *O that we saw some success!* Nu. 11. 4, 2 S. 15. 4, cf. Mal. 1. 10.—Particularly the phrase **מי יִתְּנַ** *who will give?* 2 S. 19. 1 **מי יִתְּנַתֵּן מוֹתִי אֲנִי תְּחִתֵּה** *would that I had died for thee!* Ex. 16. 3. With impf., Job 6. 8 **מִירִיתְנַ פְּבוֹא שְׁאָלָתִי** *O that my request might come!* Job 13. 5; 14. 13.

Rem. 1. The opt. sense of **לוֹ**, **אָם**, has arisen out of the conditional use; cf. Gen. 24. 42, Ex. 32. 32, where the transition is seen.

Rem. 2. A rare opt. part. is **אַחֲלִי, אַחֲלֵי** (*out of **אָחָל** and **לִי***), 2 K. 5. 3, Ps. 119. 5 (**אָנָּה** in apod.).

Rem. 3. The consn. of **מי** *which* varies. (1) One acc., Jud. 9. 29, Deu. 28. 67, Ps. 14. 7; 55. 7, Job 14. 4; 29. 2 (suff.), 31. 31, 35 (ptcp.). (2) Two acc., Nu. 11. 29, Jer. 8. 23; 9. 1 (verbs of *granting*, 2 acc. § 78, R. 1; unless the consn. be *who will set me in the wild*, (*in*) a lodge, as Jos. 15. 19, Jud. 1. 15 where **אָרֶץ** might be acc. of place). (3) inf. cons. 2 S. 19. 1, Ex. 16. 3; acc. and inf., Job 11. 5 (*that God would speak* (anomalous order perhaps due to emph. on *God*). (4) Simple impf., Job 6. 8; 13. 5; 14. 13; impf. with vav, Job 19. 23; vav conv. perf., Deu. 5. 26

O that this mind of theirs might be to them (always), to fear, &c. With perf. Job 23. 3 (stative v.).

CONJUNCTIVE SENTENCE

§ 136. The uses of the conjunction *and* are various. On vav conv., § 46 seq. On vav of purpose after imper. &c., § 64 seq. On vav apod. in conditional sent., § 130 seq.; after *casus pendens*, &c., § 50, 56. On various senses of vav in circumstantial cl., § 137. On vav of equation, § 151.

The conjunc. vav, used to connect words, sometimes stands before each when there is a number of them: Gen. 20. 14; 24. 35, Deu. 12. 18; 14. 5, Jos. 7. 24, 1 S. 13. 20, Hos. 2. 20, 21, Jer. 42. 1; or only with the concluding words of a series, Gen. 13. 2, 2 K. 23. 5, e.g. with the last of three; or only with second, Deu. 29. 22, Job 42. 9; or sometimes the words are disposed in pairs, Hos. 2. 7.

Both . . . and is expressed by **גַם . . . גַם** or **גַם . . . גַם**. Gen. 24. 25 **גַם־תְּבִן גַם־מִסְפּוֹא** both straw and provender. Or with several words, 43. 8 **גַם־אַנְחָנוּ גַם־אַתָּה גַם טֶפֶנִי** both we and thou and our children. Jud. 8. 22.—1 S. 2. 26 **גַם עֲשֵׂר עַמְּאֲנָשִׁים** both with Je. and with men.—Gen. 44. 16; 47. 3, 19, Nu. 18. 3, Zeph. 2. 14.—Gen. 24. 44, 1 S. 12. 14; 26. 25. When influenced by a neg. this *both . . . and* becomes *neither . . . nor*, Nu. 23. 25, 1 S. 20. 27; 21. 9, 1 K. 3. 26, cf. 1 S. 16. 8 *neither this one, &c.* Less commonly and mainly later **נִ . . . נִ** is *both . . . and*. Ps. 76. 7 **נִרְדָּם וַרְכָּב וְסֻום** both chariot and horse are sunk into sleep. Nu. 9. 14, Jer. 32. 20 *both in Isr. and, &c.*, Dan. 8. 13, Job 34. 29.

Rem. 1. For the various uses of *and* the Lexicon must be consulted. (a) It occasionally has the sense of *also*, Hos. 8. 6 **וְהַנָּאָ**, 2 S. 1. 23 *also in their death*.

(b) There is a dislike to begin a sentence without *and*, hence even Books are commenced with it, Ex. 1. 1, Ru. 1. 1. Hence also speeches begin with it, Jos. 22. 28

וְנִאמֵּר וְהִהְיָה and we said, *It shall happen.* Jer. 9. 21, so probably Is. 2. 2.

(c) The *and* has a sort of exegetical force, with a certain emphasis on the word that explains, Ps. 74. 11 thy hand *and* (even) thy right hand. Ps. 85. 9 to his people *and* to his saints. Zech. 9. 9 *and* on a colt. Ps. 72. 12 the poor *and* *he that* (*i.e.* who) has no helper. Often with the sense *and that*, Am. 3. 11 a foe **וּסְבִּיבָּה** *and that* round about the land; 4. 10 *and that* into your nostrils. Jud. 7. 22, Is. 57. 11, Jer. 15. 13, Zech. 7. 5, Neh. 8. 13, 1 Chr. 9. 27, 2 Chr. 29. 27, Ecc. 8. 2. Comp. 2 S. 13. 20 **וְשִׁמְמָה**, Ps. 68. 10 **וְגַלְלָה**, Lam. 3. 26 **וְרוֹטֶם** *and that* in silence. Somewhat different 2 S. 3. 39 **וְמַשְׁחָת מֶלֶךְ** *though* anointed king.

(d) The vav is common to introduce what is consequential or follows from what precedes, *so, then, e.g.* with imper. Jud. 8. 24 I will make a request **וְתַתֵּן־לִי** *Give me, &c.* 2 K. 4. 41; 7. 13, Nu. 9. 2, Ez. 18. 32, Ps. 45. 12 *worship him.* Cf. Salkinson Matt. 8. 3 I will, **וְתִהְרֶה** *be thou clean*, which is better than the bare **טְהָרָה** of Del.—Particularly in dialogue the vav attaches to something said (or understood) with various shades of sense, often introducing an interrogation. Jud. 6. 13 the Lord is with thee; **וַיֹּשֶׁב יְהוָה לִפְנֵינוּ** *If Je. be with us, Why . . . ?* Ex. 2. 20 **וְאֵין** *Where is he?* Nu. 12. 14; 20. 3, 1 S. 10. 12; 15. 14, 2 S. 18. 11, 12, 23; 24. 3, 1 K. 2. 22, 2 K. 1. 10; 2. 9; 7. 19. Peculiar 2 S. 15. 34 **עֲבָדֶךָ** *thy father's servant—that was I formerly, &c.* In the specimens of letters preserved, the salutation and compliments appear omitted, and the letter begins **וְעַתָּה** *and now,* 2 K. 5. 6; 10. 2, as Ar. 'amma ba'du.

CIRCUMSTANTIAL CLAUSE

§ 137. The cir. cl. expresses some circumstance or concomitant of the principal action or statement. Such a circumstance will generally be concerning the chief subject (whether gramm. subj. or obj.) of the main action, but the subj. of cir. cl. may be different, provided what is said of it be circumstantial of the main action—whether modal of it or contemporaneous with it.

The cir. cl. differs from acc. of condition (§ 70) in being a proposition. It forms a real predication, subordinate to the principal sent. in meaning but co-ordinate in construction. Though often corresponding to the classical absolute cases the construction is different.

The cir. cl. may be nominal or verbal, though it is chiefly nominal, and even when verbal the order of words is that of the nominal sent. (§ 103). In such a clause the subj. is naturally prominent, hence it stands first, the order being—*vav, subj., pred.* This simple *vav* may need to be rendered variously, as *if*, *while*, *when*, *seeing*, *though*, with a verb, or *with* before a noun. Besides the *and* a pron. referring back to the subj. of the principal sent. usually connects the clauses (see exx. below). Occasionally the subj. is repeated from the main clause, Deu. 9. 15 *and the mountain*, Gen. 18. 17, 18, Jud. 8. 11, 1 K. 8. 14.

§ 138. (a) The cir. cl. may be nominal. Gen. 11. 4 **בָּנָה** let us build a tower *with its head* in the heavens. 24. 15 behold Rebecca coming out *with her pitcher* on her shoulder (lit. *and her pitcher was*, &c.). 1 S. 18. 23 **הַנְּקָלָה** *is it a light thing* to be son-in-law of the king *when I am a poor man?* Jer. 2. 37 **עַל־רֹאשֶׁךָ** thou shalt come out *with thy hands upon thy head*. Gen. 18. 12, 27; 20. 3; 24. 10; 37. 2; 44. 26, 30, Jos. 17. 14, Jud. 19. 27, Hos. 6. 4, Jer. 2. 11, Am. 3. 4-6.

(b) Naturally the graphic ptcp. is much used in such descriptive clauses. Is. 6. 1 I saw Adonai sitting **רוֹשֵׁלִיו** *with his train filling* the temple. 1 S. 4. 12 **מִלְאִים** *there ran a man with his garments rent.* Gen. 15. 2 **מִהַתְּפִלִי** *seeing I go childless?* Is. 53. 7 **נָגַשׁ** *he was oppressed, though he was submissive;* cf. v. 12 *though (while) he bore.* Is. 11. 6 *a little child leading them.* Gen. 14. 13;

18. 1, 8, 10; 19. 1; 25. 26; 28. 12; 32. 32; 44. 14, Jud. 3. 20; 4. 1; 6. 11; 13. 9, 20, 1 S. 10. 5; 22. 6, 1 K. 1. 48; 22. 10, Is. 49. 21; 60. 11, Nah. 2. 8.

(c) The cir. cl. may be verbal with subj. first. Gen. 24. 56 **אֲלֹתָתָאַחֲרִי אָתִי וְיֵהוּה הַצְלִים בְּרַכִּי** delay me not when Je. has prospered my journey. 1 K. 1. 41 the guests heard **וְהֵם כָּלֹו לְאַכְלָל** why are ye come to me **וְאַתֶּם שְׁנָאַתֶּם אֶתִּי** when ye hate me? Ru. 1. 21. Jud. 16. 31 he having judged.—Gen. 18. 13; 24. 31, Ex. 33. 12, Jud. 4. 21; 8. 11, Jer. 14. 15. Gen. 34. 5, Am. 3. 4-6.

§ 139. Small emphatic words like negatives may precede the subj., e.g. in the frequent **וְלֹא יִדְעָו** unawares (lit. and they, &c., do not know), Is. 47. 11, Job 9. 5, cf. 24. 22, Ps. 35. 8, Pr. 5. 6. So frequently with **אֵין מַחְרִיד**, Is. 17. 2 **וְרָבֶץ וְאֵין מַחְרִיד** they shall lie down, none making them afraid, Lev. 26. 6. Is. 13. 14 **וְאֵין מַאֲסָף**, Jer. 9. 21 **וְאֵין מַקְבֵּץ**, 4. 4, 2 K. 9. 10, Pr. 28. 1, Is. 45. 4, 5, cf. Pr. 3. 28. In particular, it is characteristic to place the pred., when a prep. with suff., or a prep. with its complement, before the subj. Jud. 3. 16 **וַיַּעֲשֵׂה חֶרֶב וְלֹה שְׁנִי פִוּת** he made a dagger having two edges. 2 S. 16. 1 a pair of saddled asses **וְיִעַפְתָּחַם לְחַמָּם** with 200 loaves upon them. Is. 6. 6 **וַיַּעֲפֵת אֶחָד מִן הַשְׁרִיפִים וְבִרְדוֹ רַצְפָּה** there flew one of the S. with a hot stone in his hand. 2 S. 20. 8, Ez. 40. 2, Am. 7. 7, Zech. 2. 5. But also in other cases, Ps. 60. 13 **וְשֹׁא תְשִׁיעַת אָדָם** for vain is the help of man. But cf. Ps. 149. 6.

Rem. 1. The nominal sent. seems in certain cases inverted, pred. standing first, particularly in statements of weight, measure, &c. Gen. 24. 22 he took a nose ring **בְּקָע מְשֻׁקָּלָה** its weight a beka. Jud. 3. 16 he made a dagger **גָּמָר אַרְבָּה** its length a cubit. The general rule in the nominal sent. is that the determined word is subj.; if both be determined the more fully determined is subj. Cf. § 103.

The view of pred. and subj. was perhaps not always the same as ours, cf. Amr, Mu'all. I. 31.

§ 140. The cir. cl., however, is frequently introduced without *and*. Ex. 12. 11 **תַּאֲכִלוּ אֶת־וָיְצֵבֶס תְּגִירִים** ye shall eat it *with your loins girt*. Jer. 30. 6 **מִהְוֹעַ רָאִיתִי** why see I every man *with his hands upon his loins?* Gen. 12. 8 **מִם נִזְבֹּא בֵּית־אַיָּל** he pitched his tent, *Bethel being on the west.* 32. 12 **פָּנִים בְּפָנִים דָּבַר** lest he come and smite me, *mother with children.* Deu. 5. 4 **וְהִנֵּן אֶם עַל־בָּנָים** face to face he spoke. Gen. 32. 31, Jud. 6. 22, Nu. 12. 8 *mouth to mouth*, Jer. 32. 4, 1 S. 26. 13, Jud. 15. 8, Is. 30. 33; 59. 19.

Especially with shortened expressions. 2 S. 18. 14 **בְּלִיב אָב עֹזֶנוּ חַי** into the heart of Absalom *when still alive.* Ex. 22. 9, 13 **... וְמֵת אֵין רָאָה** and it die, *none seeing it,* Am. 5. 2, and often, as Ex. 21. 11 **אֵין בָּסָף** *without money.* Is. 47. 1 *throneless*, Jer. 2. 32 *numberless.* Hos. 3. 4; 7. 11. Ps. 88. 5. Gen. 43. 3, 5.

Rem. 1. It is possible that such phrases as *face to face*, **אֶפְרַיִם אָרֶץ** *with face to the ground* Gen. 19. 1, *mouth to mouth* and the like, may now be adverbial acc. Originally at any rate they were real propositions, *face was to face*, *faces were groundwards*, &c. So Ar. says, I spoke to him *fīhu* (nom.) 'ila fiyya, *his mouth* (*was*) to my mouth ; but also *fāhu* (acc.) 'ila fiyya, *with his mouth* to my mouth. Similarly in Gen. 43. 3 **בְּלִתְיַא אֲחִיכֶם אֲחַכֶּם** is a conj., not a prep., *except your brother be*, &c.

§ 141. The subordinate character of the cir. cl. is generally shown by its place *after* the principal sent. In some cases, however, the concomitant event is placed first, with the effect of greater vividness. Gen. 42. 35 **וְהִנֵּה הֵם מְרוּקִים ... וְהִנֵּה** and it was, *they were emptying their sacks*, *and behold*, &c., i.e. as they were emptying, behold. 15. 17 **וְיִהְיֶה הַשְׁמָשׁ בְּאֵת**

וְהִבָּה and it was, *the sun had gone down, and behold, i.e. the sun having gone down.* 2 K. 2. 11; 8. 5; 13. 21; 19. 37; 20. 4, 1 S. 23. 26; 25. 20 (וְיֻהִי = וְהִיה, so 2 S. 6. 16), 1 K. 18. 7; 20. 39, 40. In ref. to fut. 1 K. 18. 12.

The relation of the two events (concomitant and principal) to one another is still more vividly expressed when the clauses containing them are placed parallel to one another, with no introductory formula like *and it was.* Gen. 44. 3 חַבְקָר אֹר וְחָנָשִׁים שָׁלָחוּ the morning broke, and the men were let go, *i.e.* when the morning broke (had broken) the men, &c. 1 S. 9. 27 הַפְּה וַיָּדִים וְשָׁמְוֹאֵל אָמַר as they were coming down S. said. Gen. 29. 9 עָזָנָנוּ מִנְבָּר וְרִיחָל בָּאָה as he was still speaking R. came. Particularly when the subj. of both clauses is the same. Jud. 18. 3 הַפְּה עַטְבִּית מִיכָּה וְהַפְּה הַכִּירָה as they were at the house of Mic. they recognised. Gen. 38. 25, 1 S. 9. 11.

Rem. 1. In some cases the accentuation wrongly makes the following noun or pron. subj. to the introductory יְהִי, e.g. 2 K. 20. 4, 1 K. 20. 40, Gen. 24. 15, 1 S. 7. 10, 1 K. 18. 7; other passages show that יְהִי is impersonal, 1 S. 25. 20, 2 K. 13. 20, 21, cf. 19. 37; 2 S. 13. 30.

Rem. 2. The construction is the same with or without the introductory formula. The second clause in the balanced sent. always begins with *vav*, the first most commonly without. It is the first cl. that to our modes of thought appears circumstantial. 1. When the first cl. has a perf. the two events were contemporaneous or the *circumstance* had *just* occurred when the main event happened. 2. When the first has a ptcp. or a nominal sent. equivalent, the main event occurred during the action expressed by the ptcp. 3. When both clauses have ptcp. the two actions, main and subordinate, were going on simultaneously. Some ex. of perf. in first cl.: Gen. 19. 23, cf. 27. 30 for a more precise way of stating that the circumstance had *just* happened (cf. Jud. 7. 19). Gen. 24. 15; 44. 3, 4, Ex. 10. 13, Jos.

2. 8 (תָּרַם with impf. = perf., Gen. 24. 15), Jud. 3. 24; 15. 14; 18. 22, 1 S. 9. 5; 20. 36, 41, 2 S. 2. 24; 6. 16; 17. 24, 2 K. 20. 4. Some ex. of ptcp. in first cl.: Jud. 19. 22 (11), 1 S. 7. 10; 9. 14, 27; 17. 23; 23. 26; 25. 20, 2 S. 13. 30; 20. 8, 1 K. 1. 14, 22; 14. 17 (? or, ptcp. = perf.); 18. 7; 20. 39, 40, 2 K. 2. 11, 23; 4. 5; 8. 5; 9. 25; 13. 21; 19. 37. With Gen. 29. 9, 1 K. 1. 14, 22, 42, 2 K. 6. 33, cf. Job 1. 16–18.—In 1 K. 13. 20 the consn. is unusual יְהִי הֵם יִשְׁבָּי, cf. the usual one 2 K. 20. 4.

Rem. 3. On the use of perf. in attributive and circ. clauses where other languages would use ptcp. cf. § 41, R. 3; on similar use of impf. § 44, R. 3. The impf. is much used in circ. cl., cf. Nu. 14. 3, 1 S. 18. 5 went out *prospering*, Is. 3. 26 *sitting* on the ground, 5. 11 wine *inflaming* them, Jer. 4. 30 *beautifying thyself*, Ps. 50. 20 *sattest speaking*, Job 16. 8 *answering* to my face. The finite tense must be used with neg., Lev. 1. 17 *not dividing*, Job 29. 24; 31. 34 *not going out*. In Ar. the circumstantial impf. may express an accompanying action of the subj. or one purposed by him, and Job 24. 14 יִקְטַלְעֵנִי seems = *to kill*, lit. he will kill. Perhaps 30. 28 is rather, I stand up *crying out*, cf. Ps. 88. 11; 102. 14. See § 82.

Obs.—The use of this *and* of circumstance is common in language.

And shall the figure of God's majesty
Be judged, and he himself not present!

How can ye chaunt, ye little birds,
An' I sae weary, fu' o' care!

Played me sic a trick,
An' me the El'r's dochter!

RELATIVE SENTENCE

§ 142. The rel. sent. may be nominal or verbal, e.g. Deu. 1. 4 the Amorite אשר יוֹשֵׁב בְּחַשְׁבּוֹן who dwelt. The Engl. relative sentence embraces various kinds of sentences, as—
(a) the proper rel. sent., Gen. 18. 8 he took אֲשֶׁר בָּנְהָבֵךְ אֲשֶׁר עַשְׂתָּה the calf which he had made ready, in which the ante-

cedent is determined; and (*b*) the attributive or descriptive sent., as Gen. 49. 27 Benj. is זָאֵב וַיְתַרֵּף *a wolf which ravins* (a ravining w.), in which the antecedent is indefinite. In the former class of sentences the word **אשר** is expressed, in the descriptive and circumstantial sentences it is omitted. But the language does not strictly adhere to either side of the rule, e.g. Jer. 13. 20 אֵין הַעֲדָר נִפְנַלֶך where is *the flock that was committed to thee?* Ex. 18. 20. The omission of **אשר** where it should stand occurs mostly in poetry and elevated style. On omission of retrospective pron. cf. § 9 seq. In the following cases of omission of **אשר** it can be noted whether the omission be according to the rule *a*, *b*, above, or not.

§ 143. When the antecedent is expressed.—The **אשר** may be omitted—(*a*) When the retrospective pron. is subj., and whether this pron. be expressed (implied in the verb) or not. Deu. 32. 15 וַיַּטֵּשׁ אֱלֹהָה עֲשָׂה he forsook God *who made him*; v. 17 new gods *which had lately come*. Jer. 13. 20; 20. 11; 31. 25, Is. 10. 3, 24; 30. 5, 6; 40. 20; 55. 13; 56. 2, and often in second half of Is., Mic. 2. 10, Song 1. 3, Zeph. 3. 17, Job 31. 12. Particularly in comparisons, Jer. 14. 8, 9; 23. 29; 31. 18, Hos. 6. 3; 11. 10, Ps. 38. 14; 42. 2; 49. 13; 83. 15; 125. 1, Job 7. 2; 11. 16, Lam. 3. 1, Hab. 2. 14.—So in nominal sent., Jer. 5. 15 גּוֹי אִיתָן הִיא a nation *which is ancient*. Gen. 15. 13 בְּאָרֶץ לֹא לִהְם in a land *which is not theirs*. Gen. 39. 4, cf. v. 5, Hab. 1. 6, Ps. 58. 5, Pr. 26. 17.

(*b*) When the retrosp. pron. is obj., whether it be expressed or not. Deu. 32. 17 אֱלֹהִים לֹא יְדֻועָם gods *whom they knew not*, cf. Jer. 44. 3. Is. 42. 16 בְּדַרְךָ לֹא יְדַעַּךְ in a way *which they know not*. Mic. 7. 1, Is. 6. 6; 15. 7; 55. 5, Ps. 9. 16; 18. 44; 118. 22, Job 21. 27. And in comparisons; Nu. 24. 6 בְּאַחֲלִים נִטְعָ יְהוָה like aloes *which Je. has planted*. Jer. 23. 9, Ps. 109. 19, Job 13. 28.

(c) When the retrosp. pron. is gen. by noun or prep.; Jer. 5. גּוֹי לְאִתְּרָדֵעַ לְשׁוֹנוֹ 15 a people *whose speech thou shalt not understand.* 2. 6 עַבְרָה בְּאָרֶץ לֹא through which no one passed. Ps. 49. 14 זֶה דְּرָכֶם כְּסֶל לְמֹוֹ this is their fate *who are confident.* Deu. 32. 37, Ex. 18. 20, Ps. 32. 2 with Jer. 17. 7, Job 3. 15. With omission of retrosp. pron., Is. 51. 1 the rock *out of which ye were hewn,* cf. Job 38. 26.

§ 144. When **אשר** means *he-who*, &c., § 10.—In this case תֹּועֵבָה יִבְחַר בְּכֶם אשר may also be omitted. Is. 41. 24 מִה אֲקָב לֹא קַבָּה אֶל an abomination is *he-who chooses you.* Nu. 23. 8 I will set in safety *him-whom they snort at,* Is. 41. 2, 25.—Jer. 2. 8 אַחֲרֵי לְאִיוֹעֵלִי הַלְּכֵי profit not they have gone, cf. v. 11. Ex. 4. 13 שְׁלַח בַּיד תְּשִׁלַּח send through (by the hand of) *him-whom thou wilt send.* Is. 65. 1 I נִגְרְשַׁתִּי לֹא שָׁאַלְוָי what? are probably to be construed: what is this which has happened? which is the way *that he went?* but in usage אשר is omitted; cf. Jud. 8. 1, Gen. 3. 13, 2 K. 3. 8. So usually Ar. *ma dha* what? The same consn. also in מַי חַנָּא, &c., with omission of אשר, cf. 1 S. 26. 14, Job 4. 7; 13. 19, Is. 50. 9.

Rem. 2. Words of *time*, *place*, and occasionally of *manner*, are apt to be put in cons. state before a clause, which takes the place of a *gen.*, אשר being frequently omitted. See the exx. § 25.

Rem. 3. Phrases like: a man, *whose name was Job*, are

usually made thus : אִישׁ וְשָׁמֹן אַיּוֹב 1 S. 1. 1; 9. 1. 2; 17. 12, 2 S. 3. 7, &c.; but occasionally אַיּוֹב שָׁמֹן, a transposed descriptive sentence ; Job 1. 1, 1 S. 17. 4, 23, 2 S. 20, 21. 1 K. 13. 2, Zech. 6. 12. The antecedent is indefinite (1 S. 17. 4, 23 is doubtful owing to the obscurity of אִישׁ הַבְּנִים), and seems nowhere expressed, though after a def. antecedent it might be, cf. Dan. 10. 1, and in Aram. 2. 26; 4. 5.—In cases of identification, as Gen. 14. 2, 8 Bela, which is Zoar, the usage is בֶּלְעָה חֵיאַצְעָר, cf. vv. 3, 17, and often. Similarly with persons, Jud. 7. 1, &c.—On the other hand, in giving the geographical position of a place אֲשֶׁר is used. Gen. 33. 18; 50. 10, 11, Jud. 18. 28, 1 S. 17. 1, 1 K. 15. 27, 1 Chr. 13. 6.

Rem. 4. The rem. אֲשֶׁר is sometimes omitted with *and* and a verb. Mal. 2. 16 וְכַפְתָּה *and* (I hate) *him-who* covers. Is. 57. 3 וְזָנוֹנָה *(seed of an adulterer)* *and of her-who* committed whoredom. Am. 6. 1 וְבָאָה *and they-to-whom* the house of Is. comes (freq.).

Rem. 5. Some instances of omission of אֲשֶׁר in later prose are, Ezr. 1. 5, Neh. 8. 10, 1 Chr. 15. 12; 29. 3, 2 Chr. 1. 4; 16. 9; 20. 22; 30. 19.—In 2 K. 25. 10 rd. prep. אֲתָה before בְּנָם with Jer. 52. 14; and 2 Chr. 34. 22 rd. אמר after rel.

Rem. 6. The text Zeph. 3. 18 reads: those sorrowing far away from the assembly will I gather, which (they) are of thee, (thou) on whom reproach lay heavy (lit. was a burden). Well. suggests מִשְׁאָתָה . . . חֶרְפָּה . . . so that no reproach be taken up against her.

TEMPORAL SENTENCE

§ 145. 1. The prep. (many of which are nouns in cons. state), e.g. בְּ, בַּ, לְ, מִן, אֶחָרִי, לְפִנֵּי, עַד, are joined with the nominal form of the verb, the inf. cons. 2. These prep. become conjunctions when the rel. אֲשֶׁר, is added to them, and are then joined with the finite forms of the verb. 3. The rel. element אֲשֶׁר, however, is often omitted, though not usually after strict cons. forms like לְפִנֵּי, &c.

(a) *When* may be expressed by בְּ, בָּ, with inf., or by בַּיִם with finite. Gen. 39. 18 כִּי רִימֵי קֹלִי when I lifted up, 24. 30.—4. 8 בְּהִוּתֶם בְּשָׂדֶה when they were in the field, 45. 1.—Hos. 11. בַּיִם נָעַר יָשֵׁן when Isr. was a child, Gen. 44. 24, Jos. 17. 13.—Gen. 24. 22 בְּלֹא לְשָׁתָה when they had done drinking, Jud. 8. 33; 11. 5. The form בְּמֹעֵד is more poetical, Gen. 19. 15. After designations of time the simple אשר may be *when*, Hos. 2. 15, Ps. 95. 9, cf. § 9 c. Also אם if, when, with freq. actions, Gen. 38. 9.

(b) *After*, by inf., or אחריו אשר with finite. Gen. 14. 10 אַחֲרֵי שׁוֹבֵד מִהְכּוֹת after his returning, 13. 14; 24. 36.—Deu. 24. 4 אַחֲרֵי אֲשֶׁר הִטְמַאָה after she has been defiled. Jos. 9. 16, Jud. 11. 36; 19. 23, 2 S. 19. 31.

(c) *Before*, by inf., Gen. 13. 10 לְפָנֵי שִׁיחָת יְהֹוָה before Je. destroyed Sodom, 36. 31, 1 S. 9. 15, 2 S. 3. 35.—Very often by בְּתִרְמָם, usually with impf. even when referring to past; Gen. 27. 33 בְּתִרְמָם תָּבוֹא before thou camest, 37. 18; 41. 50. Of fut., Gen. 27. 4; 45. 28. Occasionally with perf., Ps. 90. 2, Pr. 8. 25 (inf. Zeph. 2. 2, text dubious). The simple טָרֵם properly *not yet* (usually with impf., Gen. 2. 5, Ex. 9. 30; 10. 7), has also sense of *before*, with impf., Ex. 12. 34, Jos. 3. 1, Is. 65. 24.

(d) *Since*, מִזְמָה, with perf., Ex. 9. 24 לְגֹוי הִוַּתְהָ since it became a nation. Gen. 39. 5, Ex. 5. 23, Jos. 14. 10, Is. 14. 8, Jer. 44. 18. Once with inf., Ex. 4. 10. As prep. with noun, Ru. 2. 7, Ps. 76. 8.—As adv. *formerly, long ago, &c.* Is. 16. 13; 44. 8; 45. 21; 48. 3, 5, 2 S. 15. 34, Ps. 93. 2, Pr. 8. 22.

(e) *Then*, אז, with perf. 1 K. 8. 12 אָז אָמַר שְׁלֹמָה then said Sol., Gen. 49. 4, Jud. 5. 11, 2 S. 21. 17. Not uncommonly with impf., Deu. 4. 41, 1 K. 8. 1; 9. 11; 11. 7, cf. § 45. On אז in apod., cf. § 131, R. 2. Jos. 22. 31, 2 K. 5. 3, 1 Chr. 14. 15.

(f) Until, עד, with infin., or עד אשר, with finite, with ref. to past or fut. Gen. 27. 45 עַד אָמָר עַד כִּי, עַד אֲשֶׁר אָמַר עַד אֲשֶׁר אָמַר till thy brother's anger turn away. 27. 44 עַד שׁוֹב אֲפָאַחְיוֹת till thy brother's rage shall turn away. Gen. 29. 8, Ex. 23. 30, Deu. 3. 20, Jud. 4. 24, 1 S. 22. 3; 30. 4, 1 K. 17. 17.—Ex. of Gen. 26. 13; 41. 49; 49. 10, 2 S. 23. 10. Of Gen. 24. 19, 33, Is. 30. 17. Of Gen. 28. 15, Nu. 32. 17, Is. 6. 11. By falling away of rel. the simple עד often stands with finite, Gen. 38. 11, Jos. 2. 22, 1 S. 1. 22, 2 K. 7. 3, Ps. 110. 1, Pr. 7. 23.

(g) As often as, מִזֶּה (כִּי) with inf., 1 S. 1. 7; 18. 30, 1 K. 14. 28, 2 K. 4. 8, Is. 28. 19; once impf. Jer. 20. 8.

Rem. 1. The word *after* in some cases = *seeing that* Gen. 41. 39, Jos. 7. 8, Jud. 11. 36, 2 S. 19. 31, cf. Ezr. 9. 13 (common in post-biblical Heb.). *After* has also a pregnant sense = *after the death of*, or *departure of* (Ar. *ba'd*). Gen. 24. 67 אחריו אָפֹה after his mother. Job 21. 21, Pr. 20. 7. Frequent in Ecc., אחרני when I am gone. Cf. לפני before I came, Gen. 30. 30. In Lev. 25. 48, 1 S. 5. 9 אחר with finite tense. Jos. 2. 7 כאשר בְּאַחֲרֵי after when, pleonastic, if text right.

Rem. 2. Is. 17. 14 בְּתֻרְם construed with noun. Ps. 129. 6 נִשְׁקָרְמָת before is unique.

Rem. 3. Some adverbs of time are: *when?* מַתָּי, Gen. 30. 30; *how long, till when?* עַד מַתָּי; with neg., *how long... not?* 2 S. 2. 26, Hos. 8. 5, Zech. 1. 12.—*still, yet,* עוד. The noun may be in *casus pend.*, resumed by suff., Gen. 18. 22 וְאַב' עֹרֶך עַד and Abr. *was still standing*, 1 S. 13. 7, cf. Gen. 45. 26, 28; 25. 6. With ptcp. § 100.

Rem. 4. On the expression of *when, while* by the circums. clause, cf. § 137. On the expression of sentences like *and when thou overtakest them thou shalt say* (Gen. 44. 4) by two *vav perf.* cf. § 132; and such sentences as *and when he overtook them he said* (44. 6) by two *vav impfs.* § 51, R. 1. In general cf. the circums. cl., the conditional sent., and sections on *vav perf.* and *vav impf.*

SUBJECT AND OBJECT SENTENCE

§ 146. It is usually only clauses containing an infin. that are subject, and mostly to a nominal pred. (§ 90, R. 1). In a few cases a clause introduced by כִּי אֲשֶׁר, *ki ašer*, *that*, is the subj. to a nominal sent., 2 S. 18. 3, Lam. 3. 27, Ecc. 5. 4 (all with pred. *good, better*).

The object sent. is mostly introduced by כִּי *that*, and may be nominal or verbal. 1 S. 3. 8 כִּי יָקֹרָא לְנַעֲרָה and E. perceived that *Je. was calling* the child, Gen. 3. 11; 6. 5.—Gen. 8. 11 כִּי קָלָג הַמְּוּטָם knew that the waters were abated; 15. 8; 16. 4; 29. 12; in a long sent. repeated, 1 K. 20. 31.—Not so commonly in earlier books, but often in later, כִּי אֲשֶׁר הִיא מִשְׁכַּל that. 1 S. 18. 15 כִּי אֲשֶׁר הִיא מִשְׁכַּל *he prospered greatly*. Ex. 11. 7, Deu. 1. 31, 1 K. 22. 16, Is. 38. 7, Jer. 28. 9, Ez. 20. 26, Neh. 8. 14, 15, Est. 3. 4; 4. 11; 6. 2, Ecc. 6. 10; 7. 29; 9. 1, Dan. 1. 8. Also את אֲשֶׁר the fact, circumstance that, how that. 2 K. 20. 3 זְכָרָנָא אֲשֶׁר הַתֵּלֶךְ תִּזְכְּרָנָא remember how that I have walked. 2 S. 11. 20 יְדֻעָתָם אֲשֶׁר יְרִידָה that they would shoot? Deu. 9. 7, Jos. 2. 10, 1 S. 2. 22; 24. 19. So וַיַּרְא מִנְחָה כִּי טֹב and S. saw rest that it was good (that rest was). 1 K. 5. 17 יְדַעַת אֶת־דָּד אָבִי כִּי לֹא יָלַל that my father D. was unable. Gen. 31. 5, Ex. 2. 2, 2 S. 17. 8. Gen. 1. 4, 31, Nu. 32. 23.

Rem. 1. After the verb *say*, &c., the words of the speaker are often quoted directly. Gen. 12. 12 וְאִמְרָה אֲשֶׁר־זֶה they shall say, “this is his wife,” v. 19; 20. 2, 13; 26. 7; 43. 7, Jud. 9. 48, 1 S. 10. 19, 2 S. 3. 13, 1 K. 2. 8, Ps. 10. 11. Or with some equivalent for *say*, Ps. 10. 4 “there is no

God" are all their thoughts. But there is a tendency to pass into the semi-oblique form, as Gen. 12. 13 אָמַרְתִּנָּא אַתְּ אֲחֹתִי say, *thou art my sister.* Gen. 41. 15, 2 S. 21. 4, Hos. 7. 2, Ps. 10. 13; 50. 21; 64. 6; Job 19, 28; 22. 17; 35. 3, 14. This is usual in language—

Die Welt ist dumm, die Welt ist blind,
Wird täglich abgeshmackter!
Sie spricht von dir, mein schönes Kind :
Du hast keinen guten Charakter.

Rem. 2. Even when words are given directly they are often introduced by בַּי (בַּי) recitativum). 1 K. 1. 30 I swear saying “**בַּי** שׁ בֶּן־לֵךְ אֶחָדִי” Sol. thy son shall reign after me.” Jud. 6. 16 בַּי אֲהָיוּ עַפְּךָ Je. said, “I will be with thee.” Gen. 29. 33, Jos. 2. 24, Jud. 11. 13, 1 S. 13. 11, 1 K. 11. 22; 21. 6, 2 K. 8. 13, 1 Chr. 4. 9; 21. 18; 29. 14. Cf. Gen. 45. 26. Jud. 10. 10, where בַּי only in second clause.—Rarer אֲשֶׁר recit.; 1 S. 15. 20, 2 S. 1. 4, Neh. 4. 6, Ps. 10. 6 (last words, though the sense, *one-who* shall not have misfortune, is good). Ps. 118. 10—12, 128. 2 are hardly ex. (Hitz.), cf. Is. 7. 9, Job 28. 1. The clause with בַּי as well as the direct quotation in R. 1 occupies the place of obj. in the sentence.

Rem. 3. The בַּי of obj. sent. is sometimes omitted, Ps. 9. 21 אָנוֹשׁ הַפָּה may know that they are men. Am. 5. 12, Is. 48. 8, Zech. 8. 23, Job 19. 25, cf. 2 K. 9. 25.

Rem. 4. A clause with *and* occasionally takes the place of an obj. sent. Gen. 30. 27 I have divined *and* = that Je. has blessed. 47. 6 אָסִידְרָעַת וַיְשַׁבֵּם if thou knowest *and there be* = that there are among them. Dan. 2. 13 the law went out *and* = that the wise men were to be slain (ptcp.). Nu. 14. 21, Is. 43. 12.—A usual brachylogy occurs with *command*, Gen. 42. 25 וַיְצַא י' וַיְמַלֵּא Jos. commanded (to fill) *and they filled*, Jon. 2. 11, cf. Am. 6. 11; 9. 9. In Ar., God decreed that the Christians were defeated, for, should be defeated and they were defeated.

THE CAUSAL SENTENCE

§ 147. A lighter way of suggesting causality is afforded by *and*, especially in circums. clauses. Ex. 23. 9, ye shall not oppress a stranger **וְאַתֶם יִדְעָתֶם נַפְשׁ הָגֵר** because yourselves know the feelings of a stranger; cf. Neh. 2. 3. Cf. § 137.

Commonly used is **כִּי** because, Gen. 8. 9. Similarly, Gen. 30. 18, 1 S. 26. 16, 1 K. 3. 19, 2 K. 17. 4, (both, Zech. 11. 2), Jer. 20. 17.—Also the prep. **וַיַּעַן** coupled with rel. or **בַּי**. Is. 7. 5 **בַּעַן בְּרִיעֵץ רָעָה** because he has purposed evil. The phrase is affected by Is., 3. 16; 8. 6; 29. 13; elsewhere, Nu. 11. 20, 1 K. 13. 21; 21. 29 (always with perf.). Very common **אֲשֶׁר לֹא חָלַב עַמְּנִי** 1 S. 30. 22 because they went not with me. Gen. 22. 16, Deu. 1. 36, Jud. 2. 20, 1 K. 3. 11; 14. 7, 15 (always with perf.—except Ez. 12. 12?). Also **וַיַּעַן** simply as conj., Nu. 20. 12 **הָאֶמְנַתָּם** because ye believed not, 1 K. 14. 13, 2 K. 22. 19. As a prep. with inf., Is. 30. 12 **וַיַּעַן מִאָסְכָּם** because of your rejecting, 37. 29, Jer. 5. 14; 7. 13; 23. 38, Am. 5. 11, &c.—only in the prophets and 1 K. 21. 20.

Rem. 1. Several prep. have causal force, as **בְּ**, **מְ**, **עַל**, **תַּחַת**, mostly in composition with **אֲשֶׁר** or **בַּי**. Gen. 39. 9 **בְּאֲשֶׁר אַתָּ אֲשֶׁר** because thou art his wife; v. 23. Is. 43. 4 **עַל אֲשֶׁר הִקְמִית** **מִאֲשֶׁר יָקַרְתָּ** because thou art dear. 2 S. 3. 30 **עַל אֲשֶׁר יָכַרְתָּ** because he slew. Deu. 29. 24, 1 K. 9. 9; neg., 2 K. 18. 12; 22. 13. So **עַל בַּי** Jud. 3. 12, Deu. 31. 17 (nominal sent.), Ps. 139. 14. With rel. omitted in neg. sent., Gen. 31. 20, Ps. 119. 136. Often **עַל** with inf., Am. 1. 3, 6, 9, 11, &c.—So **תַּחַת אֲשֶׁר** **עַבְרָתָ** because thou hast not served. 1 S. 26. 21, 2 K. 22. 17, Is. 53. 12. So **תַּחַת בַּי**, Deu. 4. 37.—Of the same meaning is **עַקְבָּ**, Gen. 22. 18; 26. 5, 2 S. 12. 6 (**עַל אֲשֶׁר** in next clause). So **עַקְבָּ**, Am. 4. 12, 2 S. 12. 10. Without rel., Nu. 14. 24. For other forms cf. Deu. 23. 5, Jer. 3. 8.

Rem. 2. Repetition of **וְ** for emphasis, Lev. 26. 43, Ez. 13. 10, cf. 36. 3.

FINAL OR PURPOSE SENTENCE

§ 148. Lighter ways of expressing purpose are—(a) The use of **ל** (simple *vav*) with juss., coh., *e.g.* after an imper., or anything with the meaning of imper., as juss., cohort. Gen. 24. 14 **הַטְרִינָא בְּהֵד וְאַשְׁתָּה** let down thy pitcher *that I may drink*. Cf. Is. 5. 19 after **לְמַעַן** in first clause. Similarly after optative, neg., and interrog. sentences. See §§ 62, 63. In this case the neg. purpose is expressed by **וְלֹא** with impf., or sometimes **לֹא** simply (**בְּלֹא** in poetry, Is. 14. 21).

(b) The inf. cons. with **ל**. Jud. 3. 1 **לְנֶסֶת בְּם אֲתִיש'** *in order to prove Israel by them*. The neg. purpose in this case is expressed by **לְבַלְתִּי**. Gen. 4. 15 **לְבַלְתִּי הַכּוֹתֵת אֲתָּה** *that whoever found him might not kill him*. Gen. 38. 9. Cf. § 95.

§ 149. More formal telic particles are—**לְמַעַן אֲשֶׁר** with impf., Jer. 42. 6 **לְמַעַן אֲשֶׁר יַוְטְבִּלְנוּ** *that it may be well with us*; oftener **לְמַעַן** simply, with impf. or inf. cons., Gen. 27. 25 **לְמַעַן תָּבָרְךָ נַפְשִׁי** *in order that my soul may bless thee*. Jud. 2. 22 **לְמַעַן נֶסֶת בְּם** *in order to prove by them*, cf. simple **ל** inf., Jud. 3. 1 (in *b* above). Jud. 3. 2, Jos. 11. 20.—Gen. 18. 19, Lev. 17. 5, 2 S. 13. 5.—Gen. 12. 13, Ex. 4. 5, Deu. 4. 1, Hos. 8. 4, Is. 41. 20.—Gen. 37. 22, 1 K. 11. 36, Am. 2. 7, &c. The simple **אֲשֶׁר** is also common, Deu. 4. 10 **אֲשֶׁר יַלְמִדוּן לִירָאָה אָתִי** *that they may learn to fear me*. Nu. 23. 13, Deu. 4. 40; 6. 3 (cf. v. 2); 32. 46. The neg. clause is best made by **אֲשֶׁר לֹא**, Gen. 11. 7, Ex. 20. 26; but also by **לְמַעַן אֲשֶׁר לֹא**, Deu. 20. 18, Nu. 17. 5, and by **לְמַעַן לֹא**, Ez. 19. 9; 26. 20, Ps. 119. 11, 80; 125. 3, Zech. 12. 7.

In the same sense **בְּעַבוּר אֲשֶׁר** with impf., Gen. 27. 10; more usually **בְּעַבוּר** simply with impf., Gen. 27. 4, or inf.

cons., 2 S. 10. 3.—Gen. 21. 30; 46. 34, Ex. 9. 14; 19. 9.—Ex. 9. 16, 1 S. 1. 6, 2 S. 18. 18.

On **לֹא** *lest, that not*, cf. § 127 c.

Rem. 1. The form **לִמְעֵן** **לֹא** Ez. 21. 20; so **לֹא** Chr. 19. 3. On the other hand **לִבְעָבָר** 2 S. 14. 20; 17. 14.—Jos. 4. 24 *rd.* **לִמְעֵן יְרָאתָם** inf.

Rem. 2. In Ez. 13. 3 **וְלֹא** **לִבְלַתִי רָאוּ** is not telic, but probably means, and after that which *they have not seen*; possibly **וְלֹא** should be *rd.* = **לֹא** **רָאוּ** (1 S. 20. 26). In Ez. 20. 9, 14, 22 **חִיל** is inf. niph.—Jer. 27. 18 **בָּאוּ** seems euphonic contraction for impf., cf. 42. 10; 23. 14 should perhaps be pointed in the same way **שָׁבוּ** = impf. Ex. 20. 20, 2 S. 14. 14.

Rem. 3. The particles **לִמְעֵן**, &c. are always telic, and do not express merely result. But sometimes the purpose seems to animate the action rather than the agent, Am. 2. 7, Hos. 8. 4, Mic. 6. 16, Ps. 30. 13; 51. 6.

Rem. 4. Peculiar, Deu. 33. 11 *that they rise not up* (= **מַאֲשֶׁר**). Ps. 59. 14 **בְּלִיה... וְאַיִלְמֹו...** consume . . . *that they be no more*, cf. Job 3. 9 **וְאַזְנָן**.

CONSEQUENTIAL SENTENCE

§ 150. Lighter ways of expressing consequence are the use of *vav impf.* and *vav perf.* Also use of simple vav **וְ** with impf. (juss.) after neg. sent., as Nu. 23. 19 **לֹא אֲרִשׁ אֶל** **וַיְבִיאֶבּ** God is not a man *so that he should lie.* So interrog. sent., Hos. 14. 10.

More formal particles of consequence are **כִּי** *that, so that*, **כִּי** **הָאֱלֹהִים אֲנִי בַּיּוֹה שְׁלַח אֲלֵי** am I God, *that this person sends to me?* And often in questions, Gen. 20. 10, Ex. 3. 11, Nu. 16. 11, Job 6. 11; 7. 12, Ps. 8. 5.—Gen. 40. 15 *I have done nothing that they should have put.* With **אֲשֶׁר**, 2 K. 9. 37 **אֲשֶׁר לֹא יֹאמְרוּ זֹאת** *so that they shall not say,* This is Jez. Gen. 22. 14, Deu. 28. 27, 51, Mal. 3. 19, Ps. 95. 11, 1 K. 3. 12, 13.—Ez.

36. 27 וַעֲשֵׂיתִי אֶת אֲשֶׁר תָּלַכְנָה I will cause that ye shall walk (sent. of consequence construed as object sent.).

COMPARATIVE SENTENCE

§ 151. This form of sent. has usually **כִּי** as in prot. and **כִּי** in apod. Gen. 41. 13 כִּי היה as he interpreted to us, so it was. Ex. 1. 12, Jud. 1. 7, Is. 31. 4; 52. 14, 15; 65. 8, Ps. 48. 9; cf. transposed order, Gen. 18. 5, Ex. 10. 10, 2 S. 5. 25.—Or **כִּי** with inf. or noun in prot., Hos. 4. 7 כִּי רֹבָם כִּי חָטָאוּלִי as they multiplied, so they sinned. Ps. 48. 11; 123. 2, Pr. 26. 1, 8, 18, 19, 1 S. 9. 13 (temporal).

In the prot. **כִּי** may be omitted. Hos. 11. 2 לְהָם כִּי הָלַכְנָה as (the more) they called them, so they went away. Jud. 5. 15, Jer. 3. 20, Is. 55. 9, Ps. 48. 6. In vigorous style the compar. particle may be omitted both in prot. and apod., Is. 62. 5. The two clauses are then often equated by *vav*, especially in proverbial comparisons. Prov. 26. 14 the door turns on its hinges **וְעַצְלָמְתוֹ** and (so) a sluggard on his bed. Pr. 11. 16; 17. 3; 25. 3, 20, 25; 26. 7, 9, 21, Job 5. 7; 12. 11; 14. 11, 12. And sometimes without *and*, Pr. 25. 26, 28, Job 24. 19.

Rem. 1. In some passages **כִּי** so expresses the corresponding immediateness of the result or consequence of the prot. Ps. 48. 6 they saw so they feared (as soon as they saw, &c.), cf. Nah. 1. 12, 1 K. 20. 40.

Rem. 2. With **כִּי . . . כִּי** or **כִּי . . . וְכִי** the first word is usually compared to the second, so . . . as. Gen. 44. 18 בְּצִדְקָךְ thou art as Ph. (so thou as Ph.), 18. 25 בְּמֹזֵק בְּפֶרְעָה the righteous like the wicked, Hos. 4. 9, 2 Chr. 18. 3. But sometimes the reverse, as . . . so, 1 S. 30. 24, Jud. 8. 18, Is. 24. 2, Jos. 14. 11.

DISJUNCTIVE SENTENCE

§ 152. The conj. *and* often expresses our *or*, *nor*, e.g. after a neg., the neg. denying the whole combination of words.

Gen. 45. 6 **אִין חָרִישׁ וְקַצֵּיר** 6 neither earing nor harvest. 1 K. 17. **אִם יְהִיָּה טָל וּמַטָּר** I there shall not be dew or rain. Gen. 19. 35, Nu. 23. 19, Deu. 5. 14, Jud. 6. 4, Is. 10. 14, 2 K. 5. 25, Ps. 37. 25; 129. 7. Or more strongly **וְגַם**, Jud. 2. 10 **לَا יַדְעַ אֶת־הַמְּעַשָּׂה וְגַם** **אֶת־הַמְּעַשָּׂה** nor yet the work, 1 S. 16. 8, cf. 28. 6. The conjunctive *both . . . and* becomes disjunctive *neither . . . nor* when preceded by neg., § 136.

עַל־יָמִין 49 **אוֹ**, Gen. 24. 49 **אוֹ** **עַל־שְׁמָאל** The disjunctive *or* is expressed by **אוֹ**, Gen. 24. 49 **אוֹ** **בְּסֵף** 44. 8 **אוֹ עַל־שְׁמָאל** **אִיךְ נָגַב בְּסֵף** to the right *or* to the left. 44. 8 **אוֹ** **זָהָב** how should we steal *silver or gold?* Gen. 24. 50; 44. 19, Ex. 5. 3; 21. 18, 28, 32, 33, 37, Deu. 13. 2, Jud. 21. 22, 1 S. 2. 14.

When repeated, **אוֹ . . . אוֹ . . .** is *whether . . . or* (*sive . . . sive*). Ex. 21. 31 **וַיַּחֲדַל אֶת־בָּנָיו וַיַּחֲדַל אֶת־בָּנָתָיו** whether it gore a boy *or* a girl, Lev. 5. 2. In the same sense **אִם . . . אִם**, Ex. 19. 13 **אִם בְּהַמִּה אִם אִישׁ** **אִם לֹא יְחִי** whether beast *or* man, it shall not live. Deu. 18. 3, 2 S. 15. 21. So **וְאִם . . . אִם**, Gen. 31. 52, Jer. 42. 6, Pr. 20. 11. Less commonly **וְנִ . . . נִ**, Ex. 21. 16.

RESTRICTIVE, EXCEPTIONAL, ADVERSATIVE SENTENCES

§ 153. Restrictive particles are **רַק**, **אֶךְ** *only, howbeit*. Gen. 18. 32 **אֶךְ הַפָּעָם** *only this time*. Ex. 10. 17, Jud. 6. 39; 16. 28. Gen. 27. 13 **אֶךְ שָׁמַע בְּקוֹלִי** *only, however, listen to my voice*. Gen. 20. 12 *only not*. Ex. 12. 16, Nu. 22. 20, 1 S. 8. 9 (**אֶךְ בַּי**); **אֶךְ בַּי**; 12. 20; 18. 8; 20. 39, 1 K. 17. 13. The use of **רַק** is similar. Gen. 6. 5; 14. 24; 24. 8, Deu. 2. 28, Jud. 14. 16, 1 S. 1. 13, 1 K. 14. 8, Am. 3. 2. Both combined, Nu. 12. 2 **רַק אֶךְ בְּמִשְׁהָ דָּבָר יְ**. Similarly **אֶפְסָם**, Nu. 22. 35, cf. v. 20; 23. 13. On the affirmative force of **אֶךְ &c.**, cf. § 118.

§ 154. Particles modifying in the way of exception something preceding are, **בְּלִתִי** *or* **בְּלִתִי אִם** **אֶפְסָם בַּי** *saving that*, **אֶפְסָם** *saving that*, **בַּי** *alone*, **בַּי אִם** **אֶפְסָם בַּי לֹא אִשְׁמֹוד** 8 *saving that*

that I will not destroy. Nu. 13. 28, Deu. 15. 4, Jud. 4. 9. And simply, 2 S. 12. 14.¹—Am. 3. 3 shall two walk together בְּלֹתִי אָם נַעֲרִי except they have met? Gen. 43. 3 except your brother be with you, Is. 10. 4. There is often ellipse of the verb or its equivalent, Gen. 47. 18 *except our bodies*, Jud. 7. 14.—Am. 3. 7 Je. doeth nothing בְּלֹתִי אֶחָיכֶם אַתֶּכֶם except he have revealed his counsel. Gen. 32. 27 בְּנֵי אִסְגָּלָה סֹדוֹ except thou bless me. Ru. 3. 18, Is. 55. 10, Lev. 22. 6. And with ellipse or continuation of the verb, Gen. 28. 17; 39. 6, 9 *except the bread, except thee*, 1 S. 30. 17, 2 K. 4. 2. Naturally *except* chiefly follows a neg. or interrog. with neg. force, Mic. 6. 8, Is. 42. 19.

§ 155. The simple *vav* is often used where we employ adversative particles. Ps. 2. 6 וְאַנְּיִ נִסְכָּתִי *but I have set*. Gen. 17. 5 וְהִי שֵׁמֶת *but thy name shall be*. Gen. 2. 17, 20; 3. 3; 37. 30; 42. 10, Ecc. 11. 9 *but know*. A more pronounced adversative is אוֹלָם, וְאוֹלָם *but, howbeit*. Gen. 28. 19, Ex. 9. 16, Nu. 14. 21, 1 K. 20. 23, Mic. 3. 8, Job 2. 5; 5. 8; 11. 5; 13. 3, 4; 14. 18. So גַּם is a correlative adversative, Am. 4. 6, 7 וְגַם אַנְּיִ נִתְחַתִּי *and I on my part*. Gen. 20. 6, Jud. 2. 21, Ps. 52. 7, Job 7. 11, Pr. 1. 26.

After a neg. *but* is expressed by בְּיַ אָם, Gen. 32. 29 לֹא יַעֲקֹב... בְּיַ אָם יִשְׂרָאֵל not Jacob but Israel. 1 S. 21. 5, 2 K. 23. 9, Jer. 16. 14, 15. Or simply by בְּיַ, Gen. 45. 8 לֹא אַתָּם שְׁלַחְתֶּם בְּיַ אָם it is not you who sent but God. 1 K. 21. 15, 2 Chr. 20. 15.

¹ When בְּיַ belongs to a phrase it may be omitted before another with a different sense, or the one בְּיַ serves both uses, e.g. אַפְּ בְּיַ *how much more*, &c. may = אַפְּ בְּיַ *how much more, when*, 2 S. 4. 11, 1 S. 21. 6; 23. 3, 2 K. 5. 13, Pr. 21. 27.

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